

A
TREATISE
AGAINST

Drunkenness:

Described

In its NATURE, KINDES
EFFECTS and CAUSES,

Especially that of

Drinking of HEALTHS.

To which are added, two short

SERMONS

Of S. Augustine's, *De Tempore.*

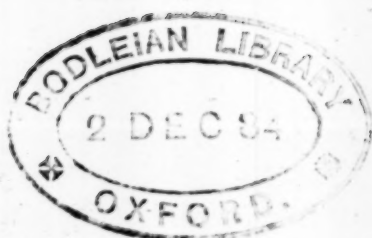
—Crimen placuisse putavit.

Faithfully Translated,
By MATTHEW SCRIVENER.

CR. O. 27 LONDON:

Printed for Charles Brown, Bookseller
in Cambridge.

16867. f. 3



A N
ADVERTISEMENT.

SUpposing that some casting their Eye on this ensuing Treatise, may be impatient before they peruse it, to understand what I mean, so daringly to appear in publick upon this Subject, I hold myself obliged to offer this short Defence of my self; *viz.* That it is the undoubted Right,

An Advertisement.

as well as Duty, of every good Subject to Arm, when the King takes the Field against the Common Enemy. Almighty God therefore having, amongst many other Divine Resolutions, and Heroical Motions, put into the heart of our Dread Sovereign, *to make War against the Beast*, (as the Scripture speaks, *Revel. 19. 19.*) or rather Beasts of Luxury and Drunkenness, so far invading and wasting this Nation; as I accounted it safe under so great Protection,
so

An Advertifement.

fo likewise feafonable under
fo wife a Conduct, to fhoot
this my Bolt (as the Say-
ing is) at them alfo; and
that forefeeing how apt ma-
ny will be to make that Say-
ing compleat, by calling it
A Fools, and foon fhoot. For as
the World was never more
witty to Madneffe, in de-
fpifing all Checks contra-
dicting its humour, than
now; fo, on the other fide,
it was never more wife in
ftudying Self-security, and
keeping out of harms way,
by offending no Man or
A 3 Party,

An Advertisement.

Party, any ways able to retaliate. And who indeed is so low and weake, who may not meet with an opportunity so to doe, in some degree? But if all Men were so wise, this Land would have a great many more Philosophers (such as they may be) than good Christians, good Subjects, or good Men: no private security or felicity being durable, where the Publick is shaken or corrupted by such Vices, which the practitioners of, themselves, in their

An Advertisement.

their lucid Intervals and most retired Thoughts doe condemn in themselves.

And therefore this undertaking of mine being fenced so well with the best Authority in Heaven and on Earth, and justified by so powerfull a Witnesse in those very Breasts which otherwise may dislike this Design, why should I distrust God, or call in question the Ingenuity and Candour of my Reader so far, as to despond or despair of a desired event? to induce

An Advertisement.

the better to w^{ch} end, I have endeavour'd to fortifie my weak Interest in Mens Consciences by the accession of the weight and worth of that Holy and Learned Father, *St. Augustine*, in his two Sermons *De Tempore* on the like occasion, punctually Translated, and joyned hereunto. Which if any man shall endeavour to weaken, by calling in question the Genuineſſe of thoſe Sermons, I ſhall not here enter into diſpute about them, any further than by affirming,
that

An Advertisement.

that many of them are undoubtedly his; and nothing appears disproving these to be truly *St. Augustines*: And if they were not, yet must be of some grave and zealous Father, more to be valued and listened to, than any Authority can possibly be brought to the contrary: which having advised my Reader of, I refer him for a further account of my present Undertaking, to what immediately follows: beseeching God Almighty to give that success to it,
which

An Advertisement.

which rather the Merits of
the Cause, than the manner
of the Plea, may reasonably
claim.

The CONTENTS.

Section I.

THe General Occasions and Design
of this ensuing Treatise. Pag. 1.

Sect. II. Of the Nature and Kindes of
Drunkennesse. p. 10.

Sect. III. The common Excuses used by
Drunkards, considered. p. 29.

Sect. IV. The Word of God expressely
declaring against Drunkennesse.
p. 52,

Sect. V. Of the several evil Enormi-
ties and Ominousnesses, and Absur-
dities of Drunkennesse in any Na-
tion. pag. 64.

Sect. VI. The several Inconveniencies and
Mischiefs publick and private of In-
temperate Drinking, touched. p. 79.
Sect.

THE CONTENTS.

Sect. VII. *Some general Causes of the prevailing Sin of Drunkenness recited.* p. 106.

Sect. VIII. *An eighth reason of the increase of Drunkenness, Drinking of Healths.* p. 118.

The Two hundred and one and thirtieth Sermon of St. Augustine, De Tempore, Of shunning Drunkenness. p. 159.

The Second Sermon of St. Augustine: of avoiding Drunkenness. p. 179.

A Treatise

A
T R E A T I S E
A G A I N S T
Drunkenesse.

SECTION I.

*The Generall occasions and design of
this ensuing Treatise.*

I Am not ignorant or unsensible
of the great and many prejudices
I, and this naked Discourse
may be subject unto, encountering
so grand an Enemy and over-grown
Monster as the vice of Drunkenesse
is in this present Age, if not in this
Nation : and therefore could as poli-
tically

tickly and contentedly, as wiser and greater, and learned Heads, have rested quietly in safe silence, under the protection of privacy and inoffensiveness to all men; or venturing abroad, at least concealed my name, as on some other occasions I have, thereby avoiding the sharp and severe Censures of divers, who of no base extraction, fortune, order, Civil or Ecclesiastical, have either directly or obliquely given too much countenance and credit to this prevailing Vice; especially by the use of Healths, not always, but too frequently tending to, and ending in a very evil Event, against which I direct my feeble Forces. For as it is observed of *Tully* too vehemently accusing *Clodius*, a very leud Fellow indeed, but having many and great Friends in *Rome*, these took his fervour so ill, that they combining together procured

procured his Banishment ; so might I fear, by this my plainnesse and freedom of Speech, to fall under the heavy revenge of such, who, though they cannot deny Drunkenesse is a notorious Sin, and now prevails, have such a kindnesse for it in a corner, that they may take an occasion therefrom to condemn the severe Adversary to it, as their pleasure prompts them. And I am not so daring (as bold as I am) to bid defiance (as some Writers in a good cause have done) to any man, professing my self to fear and value the displeasure and enmity of any man ; yet not so far as to divert me wholly from this reasonable design, as I judge, or to be ashamed to set to my name, or shew my face, lest I might seem also to distrust the wisdom at least, if not the justnes of my undertaking: From

which I aim not at any thing so much as the Glory of God, the good of Religion, and the Nation even in its Civil Capacity, and the stopping the mouths of the Enemies to all these who clamour too loudly, though not altogether unjustly against the commonnesse of this Sin, strengthening themselves by such weaknesse or wickednesse of others.

And I fear I may make bold here to use the words of the Apostle, *Not many wise after the flesh, not many noble, not many mighty*, have escaped their Animadversions in this kinde: God grant they may, at least hereafter, be all convicted of slander that so judge. And that they may so, I have undertaken this short and simple Labour: having in truth not only a general detestation and lamentation of the Vice, but some singular provocations known

to such as understand my Circumstances, not hidden to many. However, I declare uprightly, there is nothing of revenge at all in the case; but purest and greatest Charity, of betaking my self to this more publick course, to reclaim some at least, who cannot have the benefit of that vulgar saying to mitigate their offence, *He is no bodies Foe but his own*: For in truth, no man is Virtuous or Vitious to himself alone, but influences others by bettering or tainting them; so that to endeavour to obviate this evil warring against all capacities: And to professe enmity to it, is (rightly understood) to declare himself a Friend to all sorts of Persons: unlesse that may be said now to be fulfilled, which I am unwilling so much as to think, which * *Antony the Great* (as he is called) Father of solitary and sequestred living from the World,

* *Apothegm. Patrem. cap. 17.*

World, is said to Prophecie, viz. That the world should one day come to that passe, and men should be so wilde, that when they behold a sober man, they will say, Thou art mad, because thou art not like them. And it is said, That frequenters of Taverns, and fermenters of their Brains by Drinking, are come to that degree of Confidence already, as to term such as avoid such Irrational Exercises they accustom themselves to, Melancholy men, as scarce themselves, because not transported beyond themselves. If any therefore shall so tax me of morose singularity and audacity, I will answer in downright terms, as did St. Paul to Festus, so accusing him, I am not mad, most noble, most witty, most, &c. but speak forth the words of truth and soberness: for I am perswaded none of these things I now write, are hidden from themselves, or can well be gainsaid by any
Inge-

Ingenuous Person possessed of his Reason.

For let them tell me: Is it not a grievous Sin, this Drunkenness against which we speak, let the Princes of *Europe*, especially lying more Northernly, look into their Dominions: Let the Nobles look into their Families: Let the privater and inferiour Persons view the havock that is made in their ancient Houses and Estates: Let every man of ability to consider, and that dares enter into a recognition of his Estate, and the very figure and form outward, and constitution of his Body inward, tell us, what greater devastations, confusions, ruines and miseries are wrought by any Sin than this: of which I shall have occasion to speak more plainly and fully hereafter.

But I in so just and necessary a cause

do not content my self to escape the rigorous usage of many, unlesse I cast no small blame, and perhaps shame upon others of great Worth, Learning, Piety, and Zeal for Religion and the Weal Publick, that have indulged so much to prudence and civility of demeaner, that they have more patiently suffered this Vice to domineer and harrasse sound Piety, without bending some part of their prosperous Labours against this Sin, which has made more Fanaticks against our Church, than the boldest or most per- tinacious Doctour of Disobedience and Schisme. For hereby God is Blasphemed in his Faith and Worship every day: though I am not of that Perswasion, which the Enemies of our Church would gladly work into mens Heads, That onely Conformists are obnoxious to the Sin of Drunkenesse; for

for frequent instances there are to the contrary, which if there were not, I should think the better of that vulgar argument against the Church, That the Friends and Defenders of it are generally scandalous in their Lives; which indeed is but of small force, unlesse with injudicious Persons, as not being true; and if it were true, not conclusive, unless it could be proved that the Church doth any where allow such Practices, as its Adversaries generally do. those Errours in Doctrine and Practice which they stand convicted of. It is now forty years or more, since I cast mine eye on a Foreign Author, who, to shew his Eloquence and Wit, hath published an Oration in the praise of Drunkenesse, a Subject becoming the Wit and Genious of a *Netherlander*: wherein I know not that any of our Nation

hath imitated him, though the Press here hath of late days been too frank of scandalous Pamphlets, but, I hope, shall never be suffered to produce such a Monster. And I hope in God, true Christian Hearts and Ingenious Minds, will rather condemn themselves for their silence against this crying Sin, than me now at length crying out against it, in this manner.

SECT. II.

Of the Nature and Kindes of Drunkenesse.

THat in this my Discourse I may not altogether stagger like a Drunken man, but avoid confusion, I shall make my entrance into it, by

by considering first, what Drunkenness is, and the several kinds: Next, shall proceed to shew the grievousness of the Sin before God, and the dreadful effects upon the Weal-publick, as well as the immediate Actours or Practisers; and finally, offer to the view of my Reader a summary of the Causes and Cures thereof.

In pursuit of this my Design, I intend not to play the Philosopher, in studying an accurate definition of it. I could wish that it were not so sufficiently known to the meanest Understanding, but that it required an Artificial description for the instructing the Ignorant.

What then may we call Drunkenness, but intemperate Drinking? But what is intemperate Drinking? will the Friend of that Vice demand of me. Shall I say, To Drink too much?

to

to Drink to excesse? This also will be as much questioned by the doughty Sceptick, unwilling to understand his Errour: And yet the same person, if it be inquired of him: What is Gluttony, and what it is to eat Excessively, is no more to seek for an answer, than another. He knows very well, to eat too much in quantity, to affect too dainty and costly Fare; and to eat unseasonably, is to eat unreasonably; and to eat unreasonably, is to be Intemperate and Gluttonous: But we all know, and grant what the drinking Soul alledges for it self oftentimes, That 'tis not always the quantity a man takes, but the condition of the Person that drinks. If a man's accustomed to the Trade of Drinking, and thereby having attained an ability to bear more then other men, shall exceed the known mean of Drinking, he may be

be called a Drunkard, though he can keep his legs, and rule his tongue indifferent well, and remains master of his reason; because, first it may be well supposed, that before he arrived to that strength, he offered violence more than once to his natural Inclination, Reason, and Senses too; so that one main evil effect of Drunkard, is, he constantly carries about him a violated nature in Habit, and unnaturall dilatation of his Capacity. For as we say of flight Stuffs or Clothes, they will shrink in the wetting; so may we say of the Faculties of mans Body, they will stretch with the wetting; so that a man, by constant violence offered to the powers of his Soul, doth wickedly enable them to sustain more drink than Nature of it self would endure. To which pass many having brought themselves, flatter themselves

as free from Drunkenness, but in vain, because Drunkenness no more than Gluttony, doth consist in the Quantity which men take, but the disproportion to the naturall state and constitution, and uses of their Bodies. For a man to pour into a Vessel a pottle, when it will contain but three pints without running over, is certainly excess; and so to endeavour to put into a pottle Pot, six pints, or but five; whereas to pour a gallon into a Vessel of proper capaciousness, is no excess. It is therefore excess in Children to take half a pint of that which Men may take a pint. As Men are not all of the same strength or stature of Body, so not of the like Capacity, or Ability inward to receive or bear Drink: And therefore, for any to argue themselves temperate, from the quantity which some temperate person may

may without offense use, is to make a false judgment of the thing it self, and delude themselves with a fond Opinion, God in the mean time, and wise and indifferent men judging otherwise. For as the Philosopher, disputing in his Ethicks of the nature of the mean, wherein he made all Virtue to consist; and considering the variety of Mens Conditions, and other Circumstances of Actions, could not fix the true notion of Mediocrity any where so well as in the estimation of Wise men: So in truth, ^{to, & virtuous actions.} it will appear to be one of the wildest Chases, to enquire into any one common scantling of Eating and Drinking laudably; but what is convenient or inconvenient, must be determined by the current notion which sober and unprejudiced persons have of Intemperance.

And

And one principal rule of right judging is taken from the person himself. We do not therefore allow a Day-labourer, who hath nothing to live upon but what he dearly earns with his hands, to eat of the best, though he eats not of the most; nor to take but his half Pint of Sack or Claret daily, but he must be accounted excessive in his Diet, because he exceeds the ability of his Purse, as others doe of their Brain, otherwise able to maintain it. For neither doe the Tayler nor Shoo-maker bring the Body to the Cloth, or Foot to his Leather, but cut them out answerable to the end they are for. So should not the Drinker bring his Body and Brain to his Cups, but his Cups to them, if he intends to be accounted either a wise or a sober Man: so absurd and ridiculous are they, who are ambitious to be esteem-
ed

ed Men from their imitating Men,
and thoſe none of the wiſeſt or wor-
thieſt, in their carouzing. But ſuch
is the uſual ſaying now adays (*Let them
that are influenced by it, look how civil
they are to the Nobility*) and oſtentati-
on, *To drink like a Lord*; making it a
piece of Greatneſſe, to be really baſe.
Why may not they ſay rather, and en-
deavour ambitiouſly, *To drink like an
Emperor*: and eſpecially that Uſurper
Maximinus, of whom *Julius*
Capitolinus writes, That he *Julius Ca-
pitolinus in
Vita.*
was wont every day to
drink an *Amphora* of the Capitol,
which amounted to nine Gallons of
our meaſure, and this of Wine; and
yet was more ſober, as to his ſenſes,
than many that drink but their Quart,
or leſſe: yea, and more innocent, if
this were not ſo much an habit con-
tracted (as generally exceſſive Drink-
ing

ing is) as a natural inclination unsatisfied with lesse: as the case of some great Eaters of late years have been among us; and that huge fat Fellow, of whom *Roverus* speaks in his first Book of *Memorable Things*, who for his monstrous Appetite and Capacity, was brought before *Maximilian* the Emperour to give proof of his sufficiency in that kinde, by eating up a Calf or raw Sheep presently, and yet rising with an Appetite.

And yet much more blame-worthy are they, who being regularly set into the World; and perhaps with an aversion and abhorrence of what is more then sufficient, by their frequentation of intemperate acts, dilate both their Stomach, and harden their Brains to a dishonourable power of Drinking, and thereby may truly be reputed

ted Drunkards, though they retain their common reason.

And, as I touched before, for Men of any ingenuous Birth, Reason, or Education, not to content themselves with true and wholesome Liquor, of what kinde soever ordained, and sufficing abundantly to the use of Man, but apply their Wits to prepare strange unnatural Drinks, to the enchanting of their easily deluded Palates, is another sort of *Drunkenesse* consisting in the extremity of the quality, if not of the quantity. For here the minde and fond heart is carryed away Captive after the ignoble Senses, and the Scepter of the Soul put into the hands of brutish Sensations. This, it should seem, was in fashion of old amongst the people of God, as may be gathered from the Prophet of God, that noble *Isaiah*, who from God gives
such

such inordinate fellows their own, denouncing a Curse against them in this manner: *Woe to them that rise up early in the morning, that they may follow strong drink, that continue untill night till wine inflame them, Isa. 5. 11.* But this Drinking seems to be moderate to that of our Age and Country, where many drink so that they cannot rise in a Morning, and some not at Noon; and are not wont to drink until Night, but till Morning: then as the *Psalmist* speaks of the Beast, *When the morning comes, they lay themselves down in their dens.*

But if they chance to escape the shock of the Battle, and be able to make a tolerable Retreat, without being wholly Routed in their Reason and Senses, the same Prophet hath a sharp reserve of another Curse against them: *Woe unto them that are mighty*

to drink wine, and men of strength to mix strong drink, ver. 22. Where he doth not threaten those who are dead Drunk, or are worsted by Wine, but Conquerours, who can overcome more Wine than a civil Man can: And who are able to bear compounded Liquors of the newest and worst Invention. For as the Virtues of Self-denial and severer Abstinence shall not lose their reward, when a Man by constant disciplining his Senses and Appetites, hath by custom brought himself into an aversnesse and utter dislike, and a kinde of inability to receive more Meat and Drink than is sufficient; so undoubtly shall not that hunger or thirst go unpunished at the hands of God, which becomes necessary unto them who have corrupted both their Palates and Appetites, and extended them above Nature so far, that they can-

cannot be satisfied with that which is, or at least once was, just and reasonable, and would have formerly altogether answered their desires. So that a Man having thus wilfully and wickedly brought his Body to be subject to, and tyrannized over by these Excesses, cannot reasonably defend himself from the imputation of Intemperance, his Body, by his own fault, requiring the same. And besides, it is reasonable for him who most would be accounted a Man of Virtue and Reason, and Religion, when he discerns into what an unhappy state of Body (which some boldly glory in) he hath brought himself, requiring customary Excesses; to reduce himself by the same methods he became exorbitant, to the original Mediocrity from whence he departed: and that is by retrogradations, or gradual

gradual disuses of such things as are superfluous, as *St. Austin* after advises. Though the rule of the more mortified be this, That they who have offended in Superfluities, should by way of Christian revenge upon themselves, deny themselves sometimes such things as are necessary, that is, requisite. But of the cure of this Evil, I may speak hereafter.

I now proceed to another sort of sly Drunkards, which divers may look upon as civil and temperate Persons, but God doth not: And such are they who perhaps are indifferently averse to *Drunkenness* in themselves, but will be Drunk by a Proxy: They are unwilling to be seen to reel to and fro, or to endure the *Vertigo* in their own Heads, or to falter and trip in their Tongues; and to make sport themselves, for such as have a better

better command of themselves than they have, or to be loathed for shameful spewings: but all this while, little considering how God is dishonored by such a sin in another, as well as in themselves, and the Body and Brain of their Neighbour confounded, can make themselves merry, and be well pleased at the fall of others; little considering the severe Sentence denounced by God by his Prophet saying, *Woe be to thee that givest thy neighbour drink: that puttest thy bottle to him, and makest him drunken also, that thou mayest look on his nakedness,* Hab. 2. 16. Which nakedness may be understood as well of their Moral as Natural nakedness, whereby Men discover their concealed follies and smothered malice, and private vain-glory, and all the naughty secrets of the heart, whereby he acquires the suspicion

tion, and perhaps detestation of others, and returning to his wonted reason, is grievously dejected at the recognition of his Exorbitancies; or, if ill principled, hardened to out-face all miscarriages, hoping to defend one failing with another, and a third of worse nature, until that comes to be verified which *Solomon* advertises us of, *Prov. 14. 19. Fools make a mock of sin.*

But all this while it is not duly consider'd by the prime Author of this Tragicomedy, that as the sport, so the sin will be owing to him before the Righteous Judge of Heaven and Earth. If a man hath a curious Image, or but a pretious Glasse, or other Vessel valued by him, which coming in suddenly he finds defaced, or broken to pieces, doth he not enquire with rigour, who did that, or

broke this, and finding it to be one of his own servants, makes him pay well for it? So doubtless, God, the Master of this his Family of this world (especially of the Household of Faith) beholding how his Image in Man is defaced by immoderate Drink, will demand an account, Who did it? And, Who battered his Vessel of Honour meet for the Masters use? 2 Tim. 2. And if it be found that one of his own servants did it, he shall be sure to smart for it; and that as guilty of the same Sin, though not in the very same manner, with him who labours in that distemper.

But adde we another sore and frequent evil effect, of urging, or enflaming, or tempting another to Drunkenness, and you shall finde that a double guilt, often stains the pretended innocency of plotters of mischief

chief to others. And the Prophe-
tick malediction of the *Psalmist* hath
here a most proper and just event ;
viz. *His mischief shall return upon his
own head, and his violent (or cunning)
dealing, shall come upon his own pate,*
Psal. 7. 16. He is caught in his own
snare: His own head turns round,
his brain akes, and his pate is quite
of order, intending nothing more
than to bring another into those un-
happy and sinful Circumstances. Not
unlike the ill luck often befalling the
Abbassines in their Wars, as
Godignus relateth : who in
such cases were wont to
carry about with them Lions in
Dens, which when they were to en-
gage with their Enemies, they used
to let loose, and put them on a-
gainst them ; but the wilde Beasts
not rightly disciplined, oftentimes,

*Godignus
Hiftor.
Abefs.*

besides intention, returned upon their Masters and destroyed them, so that they were forced to leave off that stratagem. *Strong drink is a mocker, and wine is raging: and whosoever is deceived thereby, is not wise,* saith Solomon, Prov. 20. 1. And if so, What doth it differ from a wild Beast? And how are they shamefully mocked, who letting it loose, and setting it on others, find themselves seized on and spoiled thereby.

S.E.C.T.

SECT. III.

*The common Excuses used by
Drunkards, considered.*

BUt for the better clearing the point of Drunkenness, and the kinds, therefore before I directly charge it with the notorious evil of sin against God, and plagues upon Man for the same, I shall prepare the way, yet farther, by taking notice of some fine and smooth defences Men are wont to make against that severity they will asperse this mine undertaking with, as the effects of a sower nature, and moroseness in excess on the other hand. The sum of the most principal excuses, is this:

Wine and strong Drinks (say they)

C 3

are

are Gods Blessings and Creatures, and therefore must needs be good.

Wine (saith the Scripture) is that which cheereth God and man ; and had *Noah*, that righteous Person, for its Inventor. And *Janus*, whom Learned Men make the same with *Noah*, with one Face looking to the World past, and with another towards the World to come after him, had his name from Wine, and was reputed a God. And Ale, say some English Criticks, hath its name, *Ab Alendo*, from nourishing.

Besides, God and the wisest and gravest men in all Ages and Nations, have not only allowed, but instituted days of rejoycing and hilarity, for common recreation, which cannot be without Wine or the best of Drinks, as well as of Meats, to heighten the Spirits, and tune them for mirth.

Again,

Again, They will tell you of many good Men, and some eminent ones in Holy Scripture, who have been overtaken with Wine sometimes, and yet have not lost the esteem or reputation for Great and Righteous Men in their Generation. So that to exceed sometimes, and be somewhat overcome, doth not argue a Man to be a Drunkard, or vicious in that kinde.

Lastly, there wants not Scripture for an Apology in this case; and that, for ought I know, as validly and properly used, as Sectaries use it against all discrimination of Meats: All the Creatures of God are good, being used with thanksgiving: and, *Not that which goeth into the man, defileth the man, but that which proceedeth out of the mouth, that defileth the man.* Whereby it may be they mean, that

Drinking doth not defile the man, but Vomiting it up again doth. It doth so.

These are some of the Allegations used by those who are rather good Fellows than good Men; to which we shall not strictly and Scholastically, but more largely, and as occasion is given make answer, intending not a Disputation, especially with a man that is not himself, but a Direction and Exhortation.

And first, I must ingeniously acknowledge, that Wine is the gift of God, and so is that *Sicera* or strong Drink, mentioned in the Scripture distinctly from Wine: which as *Chrysostome* tells us, upon the fifth Chapter of *Isaiab*, v. 12. was a Drink invented by the *Phenicians*, which they made by bruising a certain Fruit they had into the likeness of Wine,

Wine, which was *απορωτιον*, stupify-
 ing, and causing Drunkenesse: per-
 haps not much unlike that we make
 of Apples: and the *Biscainians*; as *Valerius de Sacra Phi-*
losophia, tells us, gave the name of
Sydra unto. And *Diodorus Siculus*;
Bibl. lib. 3. tells us, That *Bacchus*, the
 Father of good Fellows, was the
 Inventor of the Drink made of Bar-
 ley, which we call Beer or Ale, as
 well as of Wine. But *Adentine* in
 his *Annals* adscribes the use of it a-
 mongst the *Germans*, from whom
 (as Drunkenesse in great part, it
 might descend to us) to *Marsus* an
 ancient Hero amongst them. And
 how many sorts of Liquors the poor
Indians (who had no Wine) had in-
 vented before the Christians came a-
 mongst them, I leave to him that
 pleases to read in *Josephus Acosta*; in

*Valerius Sac.
 Phil. 215.*

his third Book and twentieth Chapter, of his History of the *East Indies*. All I huddle up here together as such, as men may equally offend in, though they be all Gods gifts, and in some sense, his Creatures, not made immediately by him, but in the simples. For to the honour of Water it may be said, God created directly no Drink but that: which notwithstanding, I hold it altogether as lawful for man, by reason to prepare Drinks out of it, or other things more agreeable to the Body of Man in some Regions of the Earth; as it is for him by Art and Labour to make other Clothes to his back to keep him warm, than the raw Skins of wild and tame Beasts, or unwrought Fleeces of Sheep: though we hear of several Nations that content themselves only with what simple

ple Natures offer for Meat, Drink, and Clothing. And as for those instances of renowned Persons suffering by Wine, the common answer may be first, which the Fathers give for some other Enormities they have been liable to; *viz.* That they are Recorded for our instruction and advertisement negatively; not by imitating them in such Facts which eclipsed their glory, otherwise egregious: but to look upon them as *Buoys* left by our wise Pilote God himself, near Flats, Shelves or Rocks, for us to shun that Course, lest we suffer the like Shipwrack. And besides, those Examples were either occasioned by surprise, or some imposture: as *Lots* Daughters may be well thought to have used, to draw in their Father to their purpose.

And as to what follows, I must

acknowledge my self to be an enemy to the pretended rigour of some who would have all days of Publick relaxation and recreation suppressed, upon account of abuses incident thereunto. It is the consent of Nations (which is commonly called, *The Law of Nations*) upon which such days stand. *Seneca* (who was a Puritan in his Religion, giving very severe Rules for others to observe, which he grossly neglected himself, and especially in the Sin of Covetousness, whereof he was notoriously guilty) tells us in his *Treatise of the Tranquility of the Mnd*, That all ancient Law-makers, and wisest Men in framing Civil Societies, did constantly ordain Festival-days, for men to meet together, and put some ease to their hard labour, by rejoycing together. And the Prophetick speech of

of Lamech, Gen. 5. v. 29. saying of his Son Noah, *This same shall comfort us concerning our work, and toil of our hands, because of the ground which the Lord hath cursed, may be understood concerning the Inventions of Husbandry, such as Spades, Ploughs, Harrows, and ascribed to him; which made the Tillage of the Earth much more easie to men than it was before: or of the Invention of Wine, which was a great comfort to the Spirits of Men, above the simple and natural Drink of Water: adding perhaps reasonable Intermissions, for the refreshment of constant Laborers; but above all, setting up and restoring to the New World, Religion defended by the seven Precepts, it is said he delivered to be observed by all his Posterity. But in such ancient Intermissions and Recreations*

we do not read were used any such Exercise, as now adays is, to frequent in Taverns and Gentlemens Houses, but in Manly Feasts and Exploits; which gain'd them applause and glory, and wonderfully recreated the minds of the Spectators, inflaming them not with Drink, but with a desire and endeavour of acts of Honour and true Glory. We do not read that any one of the Olympiack Games consisted in trying of Mens strength in Drinking: or that there was any Crown or Reward for him that did drink off his Cups best, or bear most rounds of Healths offered him. But *Plutarch*, in a Tractate he hath, shewing how a man cannot live happily according to the Notions taught in *Epicurus* his School, on the contrary tells us, That it is not the abundance of Wine and Roast-

Roast-meat which makes Men cheerful at Feasts, but a fair hope and perswasion that God is propitiously present with them, and graciously accepts what is there and then performed. I would to God such Doctrines as this were more frequent in the mouths of Christians, and their mirth more exactly regulated by such Considerations. But may we not say, as Christ of the *Centurion*, *I have not found so great faith, nor so good order, no not in Israel?* The more is the pity.

Yet, notwithstanding the two extreme abuses of publick Joy and Thanksgiving, one denying the use of all such (their turns not served by it) and the other admitting them for no cause so truly, as for the opportunity of giving Scandal at such times: God Almighty did not only per-

permit the *Israelites*, but enjoyn them
 to appear and rejoyce before the
 Lord, at certain Seasons of the Year,
 as the Scripture witnesses, *Levit. 23.*
40. Deuter. 12. 12. 27. 7. The name
 and fear of the Lord duly at such
 times considered, diluting the spirits
 of the Wine against sinful Intempe-
 rance, yet with hilarity in some good
 degree also. But if any man shall
 hereupon demand, What degree that
 is? I must be forc'd to reply, That
 it is past my skill to declare, and per-
 haps other mens of acuter Wits and
 greater Reason than I; because, (as is
 premised) men are not to drink, nor
 is Drunkenness to be judged by A-
 rithmetical proportion, when every
 man drinks alike as to number of
 Glasses and measure, some at the
 same time faltering, and some stand-
 ing immoveable; but according to
 Geome-

Geometrical proportion, that is, according to their Age, Sex, or ability of Body : so that what is excess in one, is not in another.

It was anciently a high Crime amongst the *Romans*, for Women to drink Wine at all; and a little so taken, denominated them intemperate : Which abstemiousness hath of later years been observed by some noble and virtuous Women. An eminent example whereof, *Æneas Sylvius* gives us in his Comment upon the Sayings and Deeds of *Alphonfus* King of *Castile*, in *Leonora*, whom some call *Heleonora*, Daughter to the King of *Portugal*, Wife to *Frederick* the Emperor of *Germany*, who being advised by her Physicians, coming out of a warmer Country into a colder, and being Barren, to drink Wine as conducing to Fruitfulness: Her

Her Husband the Emperor sent her word, That he could by no means yield to it, choosing rather to have a Wife that was Barren, than one that should drink Wine: to which she as well replied, saying, I prefer Obedience to the Emperor before mine own Life; but if he should command me to dye or drink Wine, I should choose rather to dye than to drink Wine. And it were to be wished, that Wine were not so much in request amongst Women now a days, and in the Northern Countries especially; but that they kept as strictly to the prescription of abstemioussesse, as they do in *Spain* unto this day: where the more noble the person is, the more abstemious is she in this kinde.

It was of late years but a vain piece of an Argument mentioned before,

fore, taken from the inspiring quality of Wine or strong Drinks. For though we should account it true, as we do, we cannot count it good what is said: For whatever effect extraordinary it may have upon the phantasie, it constantly hath an evil effect upon the Reason and Judgment, which are the main Faculties making a Man, and rendring him profitable to God, his Country, or himself. He that is so transported in his minde as to be a loser in these, though he be gainer in the other, shall have no cause to boast of the exchange, or admire the author of it, Wine: For what are the common effects but clamour, and Poetry, and this upon the praise of Wine or Women? and not as *St. Chrysostome* once observed of those divinely inspired
and

and inflamed in Scripture, who (saith he) as men in love are wont to break forth into Poetry, commending excessively whom they so affect: in like manner *David*, and the rest of the Authors of Divine Songs or Psalms, we have in the Scriptures, being possessed with a fervent love of God and Heavenly things, vented themselves in Songs tending only to the honour and praise of God, and things Heavenly. But alas! if we observe now adays the Poetry in use (how accomplish'd soever it is said to be otherwise) or the Musick either (that Divine and Noble gift of God to mankind) we shall finde that nine parts of ten are imployed upon the praise of Women, and exorbitant caresses of such Creatures, whose lives are scarce tolerable: all which are commonly the exuberances of too much.

much Drink, with which they are Inspired. If such Inspiration or Inflammations be allowable in any body, surely there only are they, where a defect is made, and a losse sustained of the Natural Spirits: as fainting by some accidental oppression of Spirit, or decay of them in Age. And yet as *Valerius* in his fore-mentioned Treatise tells us, Wine is not good for old men, as is vulgarly believed; but, as he says, pernicious: His reason whereof is, because of the want of Natural heat whereby it may be master'd. And one may observe in this case, the same reason as when Princes distressed by intestine or domestick Enemies, are wont to call Forreign aid to their assistance, which generally (as in the case of *Brittains* and *Saxons*) encreasing and growing strong, prove greater mischiefs

chiefs to them that call for them, than that from which they desired them; so strong Drink, called for to drive away sorrows, and to set men on the merry Pin, who are dejected, getting the mastery of them, brings them under a worse subjection than before they suffered.

But, the Examples of eminent Persons in Scripture over-taken with this sin, needs no other answer than other Instances of great Failings and Falls, to which they have been subject. May they not as well argue for Adultery and Incest, for Murder and Slaughter; for persecuting the Church with *Paul*, and denying Christ with *Peter*? For though the circumstances of *Noahs* and *Lots* Drunkenness were singular, so as to make their offences lighter, and so in other sins of other persons; yet I shall

shall not stand upon them, but rather advise such who have any fear of God before their eyes, or honour for deceased Saints, not to rake in the ashes of them, to bring them to patronize such notorious Crimes. For as it is also objected, and that truly, That one act of Drunkenesse does not absolutely Characterize a man a Drunkard, no, nor perhaps two; so cannot we say, they were such whose Errors are recorded upon surprize, as *Noahs*; or supplanting, as *Lots*: who made no practice of such Excesses, and wilfully that we know, ran not into such sins. But whoever he may be that presumptuously shall commit such Sins, he is certainly obnoxious to severer Censures and Punishments: they especially, who offer themselves willingly to Temptations, and yield not
un-

unwillingly unto them. They are Drunkards, who more than once or twice fall into Excesse, and excuse and comfort themselves with this Apology: *A man not vitious may be overtaken sometimes*: So that as long as they see any worse, they flatter themselves that they are not bad. But the Fact is not always to be considered in the heinousnesse of offence either against God or man, but the condition of the Person, and other circumstances. For it is as odious for a Woman to be Drunk once a year, as for a Man once a week; and for a Youth once a quarter, as for a Man once a day. But how monstrous is their Condition, and abominable to God and man, who shall make their shame their glory, imagining (according to their shallownesse) that it is masculine in Women, and manly in Chil-

Children or Striplings, and nothing but Gallantry in obscure Persons, to transcend in such cases due proportion? May not these same persons as well argue also a certain Divine-ness in being Drunk, because that the Learned Ancients numbered *Bacchus*, a notorious Drunkard, amongst their gods? For 'tis as true, that *Bacchus* was a god, as that Drunkenness is any piece of Gallantry, true Nobleness, or that in it consists any thing of Manhood.

Lastly, as to them who lie and labour under this Guilt and Infamy, and yet hope to relieve themselves, by alledging, They have regard to the main; they do not waste their Estates with it, as others: What is all this but to declare to the World, their ignorance of, and carelessness of that which is the main of all mains?

D

What

What saith our Blessed Saviour in the Gospel? *What if a man should gain the whole world, and lose his own soul?* A gainer, is much more than a saver or preserver of what he hath. And to gain the whole World especially, is infinitely more than any mans Inheritance. Whence comes it therefore to pass, that amongst Christians this is not believed and thoroughly weighed? Why do men blindly study to secure the Mite, and suffer the Mountain of invaluable Treasure to melt away every day, and their immortal Souls to perish in the Floods of intemperate Drinking? But, methinks, if such Knowledge be too wonderful for them, and they cannot attain unto it, as the Psalmist speaks: *The eyes of their body might suffice to inform them better, while they shew them the daily ruines of that, and the many*
sore

fore evils preying upon their carcasses before its time. And besides, it is well to be observed, what is but too customary, That many men labour under a double Distemper in divers respects, by sparing basely, and spending basely with great artifice, as they may suppose, but weakly, making one Sin support another: which is true so far only, as in an Ague, the cold Fit the greater it is, the more violent is the hot Virtue therefore, if it be not loved and embraced for its own sake, and not for vices sake (which often happens) ceases to be what it is called. But that men may better understand this, I shall now proceed to expose briefly the heinousness of this Sin, leaving some other Palliations and Excuses thereof, to be considered towards the Conclusion.

S E C T. IV.

[*The Word of God expressly declaring
against Drunkenesse.*

IT seems to be a very reasonable demand of me, arguing against this Sin, that a man should be Sober when he is not Drunk: but Sobernesse I restrain not to outward acts only of the Tongue and Hand, but extend it (as is usual) to the acts of the Mind, and soundness of Judgment: which notwithstanding is wont to suffer very much, oftentimes, from errours in practice and evil Life, vitious acts constantly and vehemently importuning Reason to justify the Offender, and to make that good which common sense judges to be evil. And so, agreeable to the monstrous

strousness of mens Actions, are the paradoxes of their Understanding; until it comes to that sometimes (as too often it does) that the first principle of Religion, the assurance of a Deity; and the next to that, the Omniscience of God, or the Justice of God in duly and infallibly rewarding good and evil, are doubted of, opposed, contemned and derided: As Solomon says, *Fools make a mock of sin*: And as the Psalmist, *Tush! God careth not for it*: Is there knowledge in the most High? Such rude and bold Expostulations as these, are but a consequence of that commoner Vice; viz. of *Atheism*. For if there be no such thing as Sin, there is no such thing as a God; and if there be no God, there is no such thing in the World as Justice and Injustice, of which God alone is the Original

Rule; and so, no such thing as Vice or Virtue. And as some boldly accuse the Holy Scriptures, as the cause of all quarrels and divisions amongst Christians, yea and of men of divers Religions. So likewise may they say of the severe notions of Virtue and Vice, that they are the causes that so many Offences are taken and given; which removed, and men left to their supposed Liberty and Ingenuity, the World would be quieter. Which two Positions are alike true, but indeed both so notoriously false, as deserve not our refutation.

We must therefore here suppose men to be Christians, and to receive, without doubtful disputation, the fundamental points of Faith concerning the Being, Nature, Truth, Justice, Goodnesse of God, and such his
Omni-

Omniscience, that as he suffereth no Sin unpunished, either by our selves in true repentance, or by himself in a proper reward destinated to it; so he discerns all the little as well as great errors of our Lives: and that, if possibly sinners in any kinde may escape the just reward in this Life, he reserveth vengeance for his Adversaries; as the Prophet *Nabum* speaks, *Nabum* 1, 2. which wrath is inevitably to be executed upon the separation of the Soul by death from the Body; and more fully, upon the restoring of the Body to the Soul at the Resurrection of the dead, and the last just and fearful Judgment. These things being stedfastly believed, and frequently and seriously reflected on, can scarce want their due effect upon ingenuous and wise Souls, in possessing them with a dread

of

of Sin which exposes them to such evils.

It therefore remains at present to be shewed, under what various forms and obligations to punishment, as well as dishonor and displeasure to Almighty God, the Sin of Drunkenness lyeth: And one Capital Offence accompanying it rather than others, is, that commonly there is more open and bold profanation of Gods holy Name, and his Word; more contempt of serious and godly advice in this Sin, than any other: For Whoremongers, Adulterers, Thieves, Lyars, and Oppressors of the Poor, generally retain some modesty in their sinning, and can better endure admonitions and reproofs, being convicted of their Errour: but I know not what peculiar daring spirit is infused with Wine, and strong Drinks,

Drinks into the mind of the Drunkard, that he answers all such attempts of reducing him to Sobriety, with jests, scoffs, threatnings, ragings, and worse a great deal many times. Let any of the former Sinners be surprised in the Act, he cannot chooso but blush, shrink, and be ashamed; but take a man in his Fit of Drunkenesse, and tell him of his fault, when it is most apparent and undeniable, he storms and rages most of all, stands his ground (as well as he can) resists all opposition stoutly, and derides Religion it self molesting him, breaking out in Blasphemous Language divers times. *Abigail, Nabals Wife*, knew this very well, (and so do all other prudent Wives, and Friends to the Intemperate in this kinde) when she deferred to tell her Husband in what condition he was,

and how, by his provocative Language in his Drunken fit, he had brought himself into extreme danger, and the brink of Perdition.

I therefore in like manner, supposing my Patient to have his Intervals of Reason, and out of his Fit, apply my self to him, offering to his serious consideration the Voice of God himself against this Vice, denouncing his heavy Judgment against it; a certain indication and proof of the heinousnesse of the Sin. For the two great Witnesses of the Old and New Testament, yea a third, *viz.* The Law and Light of Nature testifie expressly against this Sin.

The Prophet *Isaiab* in the name of God, cries out against this Sin, *chap.* 5. 11. *Woe unto them that rise up early to follow drunkennesse, and to them that*

continue till night, till wine inflame them. And again, chap. 28. 1. Woe to the Crown of pride, the drunkards of Ephraim. And because an evasion and excuse is too often heard from some, saying in their defence, That they do not make a common practice of it, but sometimes only, and therefore fall not under the severity of such Curses : Hear they what God speaks by Moses, in Deuteronomy, chap. 29. 19, 20. And it shall come to passe, when he heareth the words of this curse, that he blesse himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkennesse unto thirst. The Lord will not spare him, but the anger of the Lord shall smoke against that man, and all the curses that are written in this book shall lie upon him : and the Lord shall blot out his name from under heaven, and shall
se-

separate him to evil. So that we see, there can be nothing more pernicious to a man, than those customary defences men are prone to make of such their Sins. Of which sort is that we read of, Matth. 24. v. 48, 49, 50. where Christ saith of the evil servant, *If he shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow-servant, and to eat and to drink with the drunken, The Lord of that servant shall come in a day when he looketh not for him; and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with hypocrites: there shall be weeping and gnashing of teeth.* What is this portion? Mark we, and tremble to offend God in this manner, and see how God proportions the form of his punishment suitable to the sin. The sin is taking up their cups too freely.

freely. To such therefore God shall give his cup also; called Psalm 11. 6. *The portian of their cup. Upon the wicked (saith David) he shall rain snares, fire and brimstone, and an horrible pit: this shall be the portion of their cup. So Psalm 75. 8. In the hand of the Lord there is a cup, and the wine is red (Clarret, if you please, so much in fashion now adays) it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked shall wring them out, and drink them. And who so fit to take up this Cup at Gods hands, as they who are perfect in that sinful Art of taking off their Cups in this World? And if we look into the Revelations of St. John, we shall easily understand what God means by the Cup of his wrath so often threatened against the Whore of Babylon, for the Cup of abomination she reaches out.*

out to such as she deceives and destroys; resembling much the practice of urgers of glasses upon others, which in very deed is no better than a gentle Poyson to both Body and Soul of him that giveth it, as well as of him that so taketh it: As that was a strong violent Poison given in Cups unto such as were condemned to death by publick Justice for their faults, upon which Custom the Metaphorical expressions now named were undoubtedly founded.

But let us proceed, hearing what St. Paul saith to the *Corinthians*, chap. 6. ver. 9, 10. 1 *Epist.* *Know ye not that the unrighteous shall not inherit the kingdom.* This some modern sinners feigning (I suppose) rather than being really ignorant St. Paul informs them of in particular, adding: *Be not deceived, neither Fornicators, nor Idolaters,*

lators, nor Adulterers, nor Effeminate, nor abusers of themselves with Mankind: nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the kingdom of God. In which crew of abominable Malefactors, you see Drunkards (as well as they think of themselves) are numbered, both to their dishonor and terror: Which again he rangeth together in like manner, in his Epistle to the *Galatians*, chap. 5, ver. 20; 21. with the rabble of sinners, which the Drunkard himself seemeth sometimes to detest. Thus therefore shall it infallibly come to passe one day, what *Nahum* threatneth: While they be folden together, and while they are drunken as drunkards, they shall be devoured as stubble fully dry, Nah. 1. 10.

SECT.

SECT. V.

*Of the several evil Enormities and Omni-
nousnesses, and Absurdities of Drun-
kenness in any Nation.*

But let us descend lower, and judge a little from Reason, and the Wisdom and Authority of unchristian Sages of the World, yea others of an inferiour Order, what an account is to be had of this Sin. Surely, with all the wise part of the World, Temperance is reckoned amongst the Moral Virtues, and not onely so, but the Cardinal too; that is, of such honorable and prime Nature, as have influence upon all humane Actions publick or private: an enemy to all which, is the contrary Vice, Intemperance, a branch
of

of which is this Drunkenesse we now speak of. So that what Law, Order, Beauty, and benefit Temperance giveth unto a State and Person, by reining in the exorbitant lusts and affections of Venerie, Gluttony, Drinking, and the irascible part of mans Soul, as Philosophers call all revengeful Appetites; Intemperance, especially of Drink, lets loose, cuts the chords of Discipline erected in the Soul, asunder, and throws open the doors for all Lusts to sally out at pleasure. Whereupon, *Clemens Alexandrinus* in his *Pædago*gy, or Institution of Novices, much approves the wisdom of the Ancienter Greeks, who gave the name of ἀντὶς to the Intemperate man, intimating thereby, that he was in very deed ἀντὶς by the easie change of one letter; i. e. one past saving or cure: And

And if I would translate the word *ἄσος* into English for my life, I could do it no better than by setting the first Letter by it self, and rendering it, *A Sot*: And what may we term a Sot? or whom? but him, that indulging to his senses, degenerates from that stately Original and Posture God hath to man given, boweth down his Reason to his Senses, and hangs down his Head to the Earth, after the manner of Beasts. Wherefore the *Stoick* in *Tully* fitly de-

*Dum Palato
quid sit opri-
mum judicat,
cæli Palatum,
ut ait Ennius,
non suspexit.
De Natura De-
or. lib. 2.*

rides *Epicurus* the Father of Sensualists, telling him, That while he was so good a Critick of things affecting the Palate, he could by no means look up to the Palate of Heaven, as the Ancient called the Roof or Arched part of it. It is said of Swine, That
of

of all Creatures they can least look upwards; and if by accident they cast their eye upon the Heavens, they do it with horror, and shreeks at the strangeness of the sight; probably with like passion, as men from an high place beholding a very low and deep Precipice of darkness and ruine. In like manner is the very lifting up of the Eye at any time towards Heaven, of the sensual man, especially Swinish Drunkard, an horror to him, and not to be viewed without a tacit dread of the glory denied him, and the punishment impending on him and expecting him.

This must needs be his humour, unlesse he relieves himself with an Article of *Mahomets* Creed, promising him all Rarities and Delicacies in Heaven, answerable to his Earthly senses. As that man in the Gospel
of

of St. Luke, chap. 14. 15. who sat at the Table with Christ himself, and was so affected with his entertainment, that he cryed out, *Blessed is he that shall eat bread in the Kingdom of God.* Or as those French Stomachs, of which Sulpitius Severus speaks in his first Dialogue, chap. 11. one of whom he brings in thus speaking, *Studio manducandi etiam Angelos manducare credam :* So am I given to eat my self, that I am apt to believe that Angels also eat. And a little after, he speaketh of the whole Nation thus, *Edacitas in Græcis, gula in Gallis natura :* Ravenous eating is Gluttony in the Greeks ; but in the French, Nature. Which Vice, I would to God they, who are so simple to imitate that People in other things, had not exceeded them in this, and worn their old shooes which they have left off.

Plu-

Plutarch tells us of the Plutarch. in
Oſiris. Egyptians, that in an In-
scription they made upon a Pillar in
a Temple at Thebes, they cursed their
King Memis, who first drew them
from their ancient simple and plain
Diet, to more delicate and costly.
And Herodotus in Melpomene, tells us,
How the Scythians, as barbarous as
they were esteemed, shewed them-
selves both better Philosophers and
Divines, than the Græcians, who
were given much to Wine, and made
Bacchus the Inventaer of it, a god; it
being incredible with them, that God
should have any hand in that which
was the occasion of so much Mad-
nesse. Thus are we apt to set our
Wits on work to make that Divine,
which, upon due examination, proves
Inhumane.

For surely, had Wine been so Di-
vine.

vine a thing, or so necessary for mans use, as Masters of the Drinking Art would have us believe, it had been as proper for Women to use as Men, being both equally humane: nay Men would have more early given it entertainment, when once it was invented. But the contrary to both these, we finde in Histories of People most Heroical in their actions, and arising to greatnesse in their Civil Societies. For *Pliny* tells us in his *Natural History*, lib. 14. That *Rome* was six hundred years old before Wine came into request, or was allowed amongst the *Romans*: And that was the time in which they struggled with, and overcame so many difficulties, and became Renowned. And when Wine was received into their City, it was little lesse than death for Women to drink of it. So
that

that the same Pliny tells us, *chap. 13.*
 That *Egnatius Messennius* bastinado'd
 his Wife to death, because he per-
 ceived she had drunk Wine: *Romu-*
lus absolving him for so doing. He
 writeth also, *chap. 5.* how *Androcy-*
des, famous in his days for *Wisdom*,
 dissuaded *Alexander the Great* from
 it, in this manner: *Vinum potaturus*
Rex, memento, &c. "When you drink
 "Wine, O King, consider that you
 "drink the blood of the Earth: As
 "the juice of Hemlock is poyson to
 "Man, so is Wine the poyson of
 "Hemlock. But more correctedly
 we are to understand that Author,
 thus: "As poyson is the wine of
 "Hemlock, so is wine Hemlock to
 "Man. And so far was Druken-
 nesse with the wise Law-giver *Pit-*
tacus, from excusing the evil conse-
 quents thereof, that he would have
 such

such punished double to others falling into the like offence. And if any desire to know more particularly, how the very Heathens condemned and punished the Sin of Drunkenness, I shall choose rather to refer the Learned, to the Observations and Collections of *Alexander ab Alexandro*, in his third Book and eleventh Chapter of his *Genial Days*, than to engage in that common subject.

But this we may observe to our terrour, That when Drunkenness hath taken sure footing in any Nation, it becomes almost immoveable, and that by reason of the great credit given it by such as dishonour themselves thereby, and the fashionableness, through the multitude of Practisers of that Vice: So that as all Nations rose at first to power and glory

glory from obscurity and simplicity of Diet, and Industry; so, when they are arrived to some such height of strength and flourishing, that they resign themselves over to Ease and Luxury, their ruine and decay at least, is not far off. Even the simple *Indians* of the Western World, are instances hereof; who, about the time of the Invasion made by the *Europeans*, laid aside, as much as they could, their natural Drink of Water, and devised artificial Drinks intoxicating them: as Mr. *Purchase* relateth of them of *Guiana* and *Cumana*; amongst whom, he was in repute for the best Man, and greatest Gallant, who could drink most: which Gallantry, whether it was not brought from thence to us with Tobacco, I will not say: But 'tis too true, that such kinde of Heathenish

E

noble-

noblenesse hath, from about the time those Countries were discovered, but too much prevailed over our Nation.

And in like manner the *Indians*, ripe for ruine and devastations by the Tyrannous *Spaniard*, as *Gage* tells us, had got a custom of brewing and compounding a sort of nasty filthy strong Liquor, wherewith they would tipple themselves with as great jovialnesse, and more innocence, than men pretending greater civility, with their Sack and Clarret. The same

Josephus Aco-
sta, De Pro-
cur. Indorum
salute. lib. 3.
c. 10.

doth *Josephus Acosta* relate of those Western parts in which he conversed; that it was next to a Miracle, how so many Nations in so great a part of the World, altogether ignorant of Wine, and of the least use of it, should be so addicted to Drunkennesse,

kennesse, and that it should be such a general Vice of those People, that it was next to a Miracle if any were found amongst them who hated not Sobriety, and despised and disparaged it not : which also (saith the same Authour) we have been informed of concerning the *Turcomans*, &c.

And this I thought good to mention here, that the Wits of this Age may judge for themselves what laudable Precedents they have for the like Excesses, and what a comfortable event and issue is like to be of such general Corruption as now adays hath, Gan-grene-like, over-spread and tainted the Body of our Nation. And to these, I may add one more Instance now occurring to me, which *Johannes Lerus*, in his History of Navigations in *Brasile*, chap. 9. gives of the *Brasilians*, who (he saith) were

wont to meet whole Villages of them together, and drink two or three days, till all of them were Drunk, and all their *Caorin* (as they call it) was spent.

And yet have I not done commending the Trade of Drinking to the Good-fellows, from other Authorities and Precedents, in doing which I might instance in Swine: but I will be a little more civil, & instance in that high-spirited Beast the *Panther*, as I finde him described in a merry Meeting with his Fellows, by that excellent Poet * *Oppian*, after this manner;

To the enraging Fountain they approach,

*Lapping brown Juice of Bacchus, and
then each,*

*First like to them who in set Dances
leade*

Do skip ; but soon hang down their
heavy head.

Their Bodies softly racking to the
ground,

By force of Wine, are on each other
found.

As when like aged Lads, upon whose
chin,

The tender hairs like downe to shoot
begin ;

Dare one another, Feasting, Cups to
take,

Glasse passing after Glass great mirth
do make.

Till all is hush : and falling on each
other

Their eyes grow dim, and they their
wits do smother :

Thus these fierce Beasts lying all on an
heap,

Do to the hunter fall a prey most
cheap.

* Oppian, De Venat. lib. 4. Πίσκας ἀμύλασαν βρομα-
σποῖσι καὶ μέλαν ὕδωρ, &c.

Where it may be observed, that the Poet doth not compare Drunken men to beasts: but drunken beasts to drunken men; implying, that these are worse than they. And if that be true which *Chrysostome* saith (as I think it is) that for a Man to be compared to a Beast, is to be worse than a Beast, because he was ordained to be much better) what may we think of those Men to whom Beasts are compared, but not equallizing them in Beastliness? In all cases we say Comparisons are odious; but in this case, abominable, and confounding. Let this be well considered, while we haste from the nature of this Sin, to the diuine effects of it.

SECT.

SECT. VI.

TO be dissuaded and alienated from sin for its own sake, and the intrinsick evil of it, as that which is rather the work of the Devil than God, and in which the Devil hath commonly as great an hand as the sinner himself, can be expected only from contemplative and spiritualized persons, who have the eyes of their understanding open to discern good and evil, and their hearts thereby disposed to choose the one, & refuse the other. But because so many there are in the World, who have not their senses exercised (as the Scripture speaks) to this good degree; it

will be here necessary to draw our arrows against Drunkenness out of another Quiver, and that is, the consideration of the many and sore mischiefs it brings to all capacities, publick and private, and personal; that is, to the Church of God, to the Nation given to it, to Families, and the persons themselves so accustomed.

In holy Scripture we finde frequent mention made of sons of *Belial*, by which notorious and odious Sinners are characterized, as the very worst of men, prepared and prone to do any mischief, shall be for their ungodly turn; or they shall be set about by others, stirring them up or hiring them. And would we know who these men were, and what was the wickedness they excelled in? *St. Hierome* tells us plainly, they were

no

no other than drunken Fellows, speaking thus in his Questions upon *Genesis*:

Belial enim interpretatur, Hieron. Quæst. in Genes.

Absque Jugo: & notandum quod omnes, qui ebrietatem sectantur, filii *Belial* vocentur, i.e. “*Belial* signifies as much as, without yoke, or governance: And it is to be noted, That all they who follow Drinking, may be called sons of *Belial*.”

And what manner of persons such sons of *Belial* are, the same Father, in his Comment on *Titus* thus tells us, *Id. in cap. 1. Tit.* “It would be too long to passe through all, and declare the madnesse which Drunkenesse puts men on. Some convert their cups and drinking Bouts into Weapons, and throw the Glasse at the face of their Companions; others, with rent clothes, rush forward to wound others; some bawl; o-

‘thers sleep; and he that drinks most
‘is counted the ablest man. And it
‘becomes matter of guilt, being ad-
‘jured for the Kings sake not to
‘drink, and so drink till they spew;
‘and they spew that they may drink.
‘The digestion of the Belly and the
‘Throat do the same office. It may
‘suffice at present, what the Apostle
‘saith, *In Wine is luxury*. And where
‘Fulnesse and Luxury is, there Lust
‘Lordeth it. Consider the Belly
‘and Genitals. Such is the order
‘of Parts as of Vices. I will never
‘believe a Drunkard can be chaste,
‘who laid asleep by Wine, may sin
‘by Wine. Do we wonder that the
‘Apostle condemns vinolency in Bi-
‘shops and Priests, when, in the Old
‘Testament, it is ordered, that Priests
‘going into the Temple to minister
‘before God, should drink no Wine?
‘And

‘ And the *Nazarite*, &c. Thus far *St. Hierom.* Amongst other things, condemning the use of Wine in them who minister in Gods House; and surely he would have been more offended, had he liv’d in our late days, in which (I take it) Sectaries brought up an absurd Custom, under colour of the great pains they were to take, or had taken in Preaching, to drink Wine, and take Tobacco too (such Sots were some of those sober Men I could name, to their Palates) in the Vestry, part of the Church. But what should we trouble our selves with such persons, who fantasie themselves the more Spiritual, the lesse they regard kindes of meat, times, seasons, and places of eating and drinking.

But I return: It is much to be lamented to see what mischief is brought

brought to our Religion by the scandal of Drunkards; who sometimes appear much concerned for the good of the Church, and against Phana-ticks, but in very deed and effect, are great promoters of them by their scandalous demeanours, hardening the hearts of simple, as well as perverse persons: For what is more common in the mouths of such men, who are upon another account enemies to our established Religion (which they are often afraid and ashamed, to discover freely) than to alledge for their opposition to the Church, that there are so many Drunkards and Swearers on that side, that they would have it believ'd, that God, who hateth such notorious sins, cannot be a Friend to such a Society. I will not dispute the Hypocrisie (as many do) of this Argument; but
take

take that for granted which is out of dispute; viz. That the accusation is too just and reasonable: For I do really believe, there are more Drunkards professing Conformity to the Church, than enmity to it. But I do not believe there are so few of other Factions, as is boldly affirmed, guilty of that Sin. But I cannot without some blushing acknowledge, that somewhat is the matter, that Sectaries so presumptuously charge us with Drunkenesse, and we so faintly accuse them. For why should not we alledge that as a cause of disowning them, as they do of separating from us, that Sobriety is in so little esteem amongst them? Do we think to clear and justify ourselves by recriminations of another nature, upbraiding them with such
and

and such sins, which indeed have this singular aggravation adherent, that they are sins of their Party as combining against the Church; and not only of some single Persons disowned, detested, and lamented by the faithful of the Church? This is indeed very disadvantageous to Separatists, but of little advantage to Sons of the Holy Church, who hereby may flatter themselves that they are not so bad as they in that respect, while they are worse in some other: What says St. Paul to the Romans? *It is neither good to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth*, Rom. 14. 21. which surely holdeth good against Gluttony and Drunkenness, whereby thy weak Brother is so far scandalized, or pretends at least, that he stumbleth, that he will not Communicate with
such

such an one. For such even walking doth God require, and such outward as well as inward Holinesse doth our Church. require, as should give no occasion to the Adversary to blaspheme. But through such the name of God is blasphemed every day; Religion despised, holy Communion avoided: and lastly, a greater party made against the Church, than the cunningest or ablest Teacher in a Conventicle, were otherwise able to patch together by his Doctrine: as is before observed.

How do the Ancient Fathers: the Author of the imperfect Work upon *St. Matthew*, bearing *Chrysostoms* name. *Salvian*, *Of the Providence of God*. *Origen* upon *St. Matthews Gospel*. *Chrysostom* in several places: and *Austin* (as we shall hereafter see more fully) declaim against the scandal given

given by Christians evil lives, to Infidels and Gentiles? How absurd is it, that a Gentleman well affected to the Church, but noted for being given to Drink, shall scarce be able to answer a Fanatick, who shall reproach him for punishing Non-conformity in a Ceremony, and himself stand accused unanswerably for the unquestionable Sin of Intemperance? How incongruous (say they) is it, and unreasonable, that a man should elcape the just punishment of the Law, who by foregoing Excesse, hath cast himself into a Fit of Sicknesse, and disabled himself to arise and to appear in Gods House; and a man who sits soberly at home, or is Preaching and Praying in a select Congregation, should be punished? I would these things could be better answered than as yet they have been.

But

But when the Salt it self hath lost its savour, and corrupts when it is expected it should preserve, when they of the Clergy shall be offenders and scandalous in this kind? When he that, like *Enoch*, by Office and Consecration, should be a Teacher of Righteousness, shall be a Practicer of such Wickedness; when by his Word he shall direct to Heaven, and by his Actions and Example lead to Hell; when he shall (as often it happens) confute zealously the Phanatick in his Pulpit, and in the Street, or in the Tavern, or in his own private House, by ill Government of himself, undo all; being a Priest to God, and a Deacon to the Devil: What shall we say to such an one? How pernicious must he needs be to the whole State of Religion? As Traitors in heart of a
City

City besieged, privately, at Postern doors, letting in the Enemy, are much more destructive to the place wherein they live, than the open Enemy, who without assail it with Fire, Sword, Cannons and Bombs. Ridiculous are they, and at the same time impudent, who, because they allow some Formalities in the Church, pretend to be Friends to the Church, which to their power, whether they intend it or not, ruine the same. *And thinkest thou, O man (we all know who says it) that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Rom. 2. Or wilt thou betake thy self to that trivial, but bold refuge and excuse, Do as I say, and not as I do? Know assuredly, that God the Righteous Judge will say one day to thee: Out of thine own mouth*

mouth will I judge thee, thou vile and wicked servant : doubly condemning thee ; first, because thou committedst such sins ; next, because thine own mouth pronounced thee guilty, as thy minde convinced thee.

But let us now see a little, whether such persons as these, can be any better Subjects than Saints ; or Common-wealths-men than Church-men. For we suppose to be true, what *Tully* layeth down for a Principle of his Politicks, That no man is born for himself only, but for his Country. But that Drunken men are right *A-chans*, and troublers of *Israel*, and that they perish not alone in their iniquity, but draw down Plagues upon the place and party they are of, may briefly and easily appear from the general indignation conceived by God against that sin, moving him to punish

punish that Nation wherein that sin aboundeth, as is touched before; as also from the proper mischief it carries along with it, against the two great Orders, Civil and Military, by which, and upon which (as two sure Bases) all Communities do subsist. For how unfit is that man, who cannot govern himself, to govern others? How can he discharge the Office of a faithful Counsellor of State, who can keep no secrets? but blabs out all he knows, and more too a great deal, who cannot keep his own counsel. It is therefore related by *Seneca*, as a Miracle, that *Tiberius* the Emperor (who for his Vice of Drinking, amongst others, was scoffingly called *Biberius*, as *Suetonius* writes) committing the Government of Rome to *Piso*, and afterwards to *Cossus*, two drunken Companions of his; they notwithstanding

withstanding, revealed not the secrets of State. But how can this be ordinarily expected from such whose Brains are hot, and Reason cold at the same time? vehement causes of loquacity.

And what Military service is he able to do for his King and Country, who, though he be not always Drunk, yet is easily drawn in to be disorderly? and if his Adversary pleases to set that Trap in his way, by subtile Contrivances, he is soon made unfit for businesse. And too often did it fall out in our late Civil Wars, that when the occasion earnestly called for Action, Vigilance, Industry, the Vice of Drinking prevailed so far as to say, Let us take but one Pint more, we will drink but one Bottle more, and take the tother Pipe and give over; and by that time they were
either

either surpris'd in their Quarters, or the advantage they might have had, was neglected and fled, and only an empty ostentation of Valour serves in the stead of noble Exploits: And if heightened with Liquour they come to Action, it being commonly without counsel and discretion, and performed with more rashnesse than good conduct, the Successe falls out accordingly. And Officers being given to such a Vice which will not be maintained at the ordinary rate: What must they of necessity do, but instead of Warring against their Enemies, fall foul with, and spoil their Friends with whom they Quarter, or basely rob and cheat the poor common Souldier of his slender allowance, to maintain their Lusts? Where such practices as these are tolerated by any Prince, there is that Army
little

little otherwise than delivered up to ruin and confusion: and so is the Cause too, be it never so just and good, and necessary. For what heart can the poor oppressed and thus tyrannized common Souldier have to fight for such his Enemies, and the production of his own misery and calamity? the valour of his Commanders chiefly consisting in swelling, and swearing, and swagging against his own Souldiers, expecting their due from them. Yet I would not have it so understood, as if I did believe this to be the only cause of mutinous Spirits in an Army, but that too often this is the cause: and that they, who drink and spend high, and make others thus pay for it, are very rarely of a truly Military Spirit: for they who are such, love Valour in others too well to abuse it, or
to

to be base in either of these ways. St. Paul makes use of a known and approved Rule of Discipline in his Age, applying it to Christianity, *Every man that striveth for the mastery, is temperate in all things*, 1 Cor. 9.24. Intimating, that they who are not temperate, are unfit for such weighty matters, upon which the felicity or unhappinesse of a Kingdom so much depends.

And how much better he is to his own Family than he is to the *Royal Family*, which is the Kingdom wherein he lives, will be easily seen. Nay, it may be easily understood, what a Friend he would be to the whole Nation, if it were in his power, by the good usage he gives to his own flesh and blood, and inferiours under them: For doth not the holy Apostle declare that Christian to be worse

worse than an Infidel, who provides not for his own family, 1 Tim. 5. 8. How much more culpable is he then, that shall undo himself and relations, by his riotous living? Yea, the very Woods, Fields and Pastures, feel the evil effect of his Drunken humour: For after he hath lavished out that full stock and store which his Friends left him, he proceeds to seize upon the very Corps of his Estate, the annual Revenue not sufficing him to maintain two homes; the one his own House, and the other the Tavern, if he be of the greater Rank; but if of the meaner, the Ale-house: or perhaps he brings the Tavern home to his own House, which is worse, and breeds more disorder and confusion in a Family, than the other; and so bottle after bottle, and sometimes dozen after dozen of bot-

bles are brought forth; so that the Butteries or Cellars expences equalizing many times, and sometimes exceeding the expences of the Kitchen: the Gentleman, as the Prodigal in the Gospel, begins to be in want, and falls a borrowing; and when his credit fails there, woos his distressed Wife a second time for to release her Joynture, and never considers how want and infamy is coming upon him, as an armed man, and upon his children: In the mean time the Timber falls, and makes the Earth groan and tremble, as it were perceiving its own fate not to be far off; and that Ax is laid to the Entail, to cut that off too; and the Tenements mourn and hang their heads, droop, and ready to fall; the Woods and Groves are turned into Champion: And first goes one Farm, and then

an-

another; and when there remains no more to secure the Prodigal, himself goes to the Country-house of such persons, the Prison: And his Children, if he hath any, to their Friends, or the miserable allowance of the Parish. And he that is thus an Enemy to his own Family, must needs likewise be an Enemy to his Country. For particular persons thus wasting their own Estates, do at the same time weaken the Nation it self, by the unnatural spoil of that part: which were inconsiderable, were it not that this is the Case of so many now adays.

And having briefly touched these Inconveniencies of Drinking, it may seem superfluous to descend to the Personal Evils such disorderly persons bring upon themselves: For all the foresaid Evil falls heavy on the

Authors head. Yet are there some which more immediatly affect and afflict his very Body, Minde and Soul. For God having made Man after his own Image, and indued him with Understanding and Divine Reason, these are commonly wasted with his outward Goods, and he becomes the worst of all *Iconoclasts*, in detaching the Image of God himself, in himself. What Prince, yea what meaner man would not be incensed to see his Picture despitefully broken to pieces and trampled on? And can we believe that God will bear the affront of deforming and ruining his? And what dreadful effects doth our Land, yield to its shame, of such as these; some egregious Instances of which, I could give, but that I would not disoblige any of the Name or Family, who to heighten their Wits

Wits have lost their common Reason, and become little better than dumb Beasts, remaining Living Monuments of Folly and Madnesse in this kinde: Others sinking under the design of Monstrous Intemperance, and becoming glorious for Brutality, have slept an everlasting sleep. And if this falls not out constantly, yet do they procure infallibly to their Bodies, infinite Troubles and Distempers: and by the frequentation of Glasses going about, do as it were, shake Deaths Hour-glasse; as if it stood, and they were weary of their Lives. Hence proceed Dropsies, and Feavers, and Plurisies, and Gouts, and shaking Palsies; and what not, to recompence with many days grievous Torment, the inordinate Pleasure of a few hours: In which also, while they please themselves, they

make sport for others, by their apish, foolish, wilde and frantick speeches, postures and gestures; not amiss described thus by *Chaucer*, in his *Man of Laws Tale* :

*O messenger fulfilled of Drunkenesse,
Strong is thy breath, and thy limbs faltren aye.
And thou bewraiest all secretnesse:
Thy minde is lorn, thou janglest like a Jay.
Thy face is turned into a new array.
There Drunkenesse reigneth in any rout,
There is no counsel hidden without doubt.*

It may also be not unworthy the hearing from some of the Ancient and Holy Fathers, what they have observed of the mischiefs of Drunkenesse, accruing to the user of it.

Clemens Alexandrinus, in his *Institutions of Youth*, or *Pedagogie*, saith, "Οἶνω μὴ ἀμέτερον
Clemens Alex- and. Paedag. lib. 2. c. 2.

ἢ μὴ γλῶττα ὥρα πιδίξεται. &c. By excessse of Wine, the Tongue trips and stutters :

ters, the Lips hang down, the Eyes are distorted, the Sight wavering, the Eyes darkened through redundance of moisture, and are constrained to make false reports.

All things turn round, and are turned about. And Origen upon Leviticus (Scholar to Clemens) declares Drunkenness to be an enemy to all, weakening the Soul as well as the Body.

But Chrysostome more fully and particularly thus writeth, in an Homily on Drunkenness.

Chrysost. Tom.
5. Hom. 84.

and the Resurrection: Drunkenness, is nothing else but an extasie, and alienation of the understanding, a perversion of reason, a want of judgment, and penury of knowledge. And to Chrysostome let us add Chrysologus, agreeing as well in sense as name, with the other, in a Sermon he hath of the Faithful Steward, writing thus: *Ebrietas est mater cedis, &c.* "Drunken-

“neſſe is the Mother of Slaughte,
“the Parent of Quarrelling, the
“Breeder of Fury, the Dam of ſcur-
“vy Brawling: He that hath this,
“hath not himſelf: he that hath this,
“is not a man: he that hath this,
“doth not ſo much commit Sin, as
“is Sin. Drunkenneſſe is a fawning
“Devil, a ſweet Poyſon, a volun-
“tary Madneſſe, an incenſed Ene-
“my, temptation to Diſhoneſty, an
“injury to modeſty. This no Chri-
“ſtian can be acquainted with: A
“Prieſt may not ſo much as hear of
“it, leſt he, who ſhould be a pat-
“tern of Vertue, ſhould become an
“example of Vices. Thus he there
having a little before ſaid, “Drun-
“kenneſſe, which is an offence
“in others, is Sacrilege in a Prieſt;
“becauſe there it only kills the Soul,
“but here the Spirit of Holineſſe.

And

And to these I might add innumerable others, and especially Saint *Augustine*: but I reserve him to speak for himself, and others at large, in the Conclusion of this Treatise, and proceed now to consider some causes of this reigning and raging Sin, which being duly understood, the cure of this Epidemical Disease is more easily attained. Only from what hath been said in the description of Drunkenesse, and Drunkards, I think I may end this Section with that very true and accute Saying of *Bernardus Sylvestris*: *De Cura rei Familiaris*, to be found amongst the Works of St. Bernard: *Ebrius nihil recte facit nisi cum in lutum cadit*: "The Drunkard doth
" nothing as he should, but when he
" falleth into the dirt. Where we leave him for the present, and proceed.

SECT. VI.

Some general causes of the prevailing Sin of Drunkenness recited.

THe Causes of this notorious Sin against God, the Church, the Commonwealth, a Mans private Family and his own Person, may be divers. Some of which, I shall first in general briefly touch, and then more fully proceed to that grand one, Drinking of Healths: which not so much disposes to Excesse, but by violence imposes that Sin on men.

The first general occasion hereof is, in truth, none other than the Original of all transgressions against God, the indulgence men naturally use towards their Senses. And it being
ne-

necessary and laudable both, for Men, by Eating and Drinking to repair the daily decays of Nature in their Body ; to incline them to which, God hath wisely placed a delight in those Actions tending to that end : Blind Man, not considering the excellent end appointed by God, by only finding a pleasure in satisfying his just Appetites, and gratifying his Palate, knoweth no mean, and admitteth no rule, but his unruly Senses, which betray him to infinite Imprudencies and Exorbitancies, of which this of excessive drinking is not the least.

But as to follow our Senses brutishly is no small cause of this evil ; so may I say most truly, Not to follow our Senses is a second, and more shameful cause of Intemperance. For, though God hath indeed placed in Man a strong desire after those things
which

which are necessary for the due subsistence of such particular Creatures, and the whole Kinde in general: So hath he, by his singular Wisdom and Goodnesse, set a bound to the same; which men of Reason especially, should not easily passe; and, as it were gaged them, so as men do Vessels, that it may be known easily, what is their proper and convenient Contents; which exceeding, they may know they offend. These Limits prescribed thus by Nature, are a sensible Satiety, which every Man feels in himself in Eating and Drinking; so that upon such sufficiency, the very pleasure and delight which push Men on to take a competency, cease, that being attained; and a certain opposition and renitency is found in Men to that, which, need requiring, they were eager after. Hence sure it
pro-

proceeded, that some of the Antient Philosophers described Virtue and Happinesse too, in this World, to be a following of Natures dictates and ducture, and that with a great deal of Truth. For if Men would be but so well advised, especially in Eating and Drinking, as to acknowledge what they feel in them-selves, *viz.* a quietation of Appetite and Saturity; and would not, contrary to the dictates of Sense it self, even against Pleasure, take more than is useful, there would be but few Gluttons or Drunkards in the World, to what are found now adays. But alas! by I know not, or will not say what violences Men at first offer to Nature it self, and frequentation of unnatural Acts, what was at first resisted by us, becomes in time tolerable, then acceptable, then desirable, and

and at last so pleasurable, that it is a more difficult thing to resist that monstrous Appetite, than it was to bring a mans self to comply with it. For what will not custom and continuance do in time? And therefore (as is before observed) no Apology of necessity, under which a Man may have by these means brought himself, can here take place, because he was the unjust Author of such necessity to himself; but either reflecting upon what an unnatural change he hath made in himself, he is bound by retrograde Mortifications to deny himself first Superfluities, according to the rule of Nature: and then, according to the old and holy rule of Christian Religion, deny himself some things that are in themselves lawful, as well to revenge upon himself the abuse of lawful things,

as

as to reduce Nature to its pristine simplicity and mediocrity.

A third cause of this Disorder, I make disorderly company: For Vice, of what nature soever it be, is no better than a certain Itch of the Soul, which is catch'd by intimate conversation. Shew me (saith the forein Proverb, now almost endenized) what a mans companion is, I will easily tell you what he himself is: For thus speaks the holy Psalmist of wicked persons, *Psal. 69. 5. They encourage themselves in evil.* And it being in the nature of most men to appear excellent in whatever they undertake, it is lookt on as a piece of noble emulation, to be chief in sinning, and exceed in the faculty of Drinking too. But the Apostle tells us with what a foul mistake, being such as glory in their shame: *Phil. 3. 19. Come ye (say these*

these Good-fellows, as they would be esteemed even while they are notoriously evil) *I will fetch Wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant*: as the Prophet *Isaiah* aptly describes them.

A fourth cause of Drunkenness I make examples of greater Men had in repute for Riches, or Power, or place of credit, who though they perhaps converse not with others beneath them ill inclined, yet shew themselves as Lights (though as out of a dark and black Lanthorn) to others to imitate. It is in fashion, great Men do so; and therefore the obscure and mean person thinks it is for his credit to be Great, at any rate, and commonly with a contrary event to his expectation, acquiring detestation and contempt, instead

ſtead of eſteem: Folly, Sin and Miſery, are the conſequents of ſuch imitations: but they, who by ſetting ſuch evil Examples, do as much as in them lies, dub with a badge of Honor ſuch Infamous Vices, muſt needs fall under a double Condemnation, as ſhall be ſhewn hereafter.

And fifthly, as Idleneſſe and Slothfulneſſe: A man having no ingenious Science to engage him in, no Art Liberal or Mechanical to employ himſelf about, or vilely neglecting theſe, expoſes himſelf to all manner of temptations, ſo eſpecially to Drinking, to paſſe away the time. And perhaps hence it proceeds, that Perſons of good Family, Birth and Fortune, not bending their minds and ſpending their precious hours in laudable Exerciſe, degenerate ſo often

ten into this Ignoble Vice, and become Examples to others in the same, who should be patterns of Honour and Virtue to them.

Sixthly, The not putting the Penal Statutes in execution against Drunkenesse, hath given presumption to many to offend boldly herein. When Queen *Elizabeth* gave assistance to the distressed *Netherlands*, these Succours soon learn'd the Art, and caught the Disease of Drinking, rise in those Countries, and transported the same soon after into *England*; where it so far prevailed, that in the fourth of King *James* it was judged necessary, a Law, with severe Penalties, should be made to redresse that spreading mischief. But when, what the baser sort only, (as common Soldiers, &c.) at first offended in, Men of Estates and Fashion afterward were

were guilty of, the wholesome Laws soon became but as spiders webs, and lie still languishing, craving, as it were, new vigor and enforcement : answerable to what we read, Great Defenders of Virtue, and Enemies to this hateful Vice, have signally shewed when it became common and contumacious, resisting and despising ordinary Remedies. And the Reverend *Spotwood*, in his History of Scotland, tells us, That about the year 970. *Constantine*, Son of *Keneth* King of Scotland, made a Law, by which it should be death to be Drunk. Which Law, if it were in force in *England* at this day, it might for a time make greater slaughter than the greatest Enemies to Drunkenness could be content to see ; yet, in a short time, it may be supposed to prevent more Bloodshed,

shed, than such impunity as now is allowed. For seeing, and with horror lamenting, the many and foul Murders committed in Drunken Meetings, I have been inclin'd to believe, That God, beholding the abounding of this Vice, and the little regard to execute deserved punishment upon such Offenders, takes the punishment of it into his own hands, and lets these mad Beasts loose, to tear one another to pieces, and kill one another by frequent Assassinations; and suffers an easie way to be open for the Murderers to escape: Notwithstanding what the Scripture advises to the contrary, *Prov. 28. 17. A man that doth violence to the blood of any person, shall flee to the pit, let no man stay him.* Which Rule admits only of this Exception that we know, *viz.* When it is offered involuntarily,

voluntarily, and meerly casually, or upon extreme necessity of saving our own Lives; which necessities we must not bring upon our selves by becoming first Assailants. But when the best account and plea made for offering violence to the blood of a Man, shall be, that he was Drunk, or at least had first offered violence to his own Reason by Wine, Ale or Brandy; to accept this for Innocency, which adds guilt to guilt, is to encourage both Murderers and Drunkards, by a Clemency which will certainly end in Fury, against that Land where such gentleness shall be in use, if not against the person so pittiful. It seems to me more reasonable and just a great deal, that the frequent users of Brandy (that pernicious Spirit to the Bodies, Brains and Souls of men) should be brought under

under the Common Law, against such as have to do with Familiar Spirits, and suffer the same punishment: For Brandy is a Spirit, we all know, and they who abuse it (as now adays it is upon no necessity) make it an Evil and Familiar Spirit both; and are in this respect more blameable than they who confederate with the Devil: For the Devil was evil, and so were his petty Imps, before Men had to do with them; but Brandy, as commonly used, is made wicked and mischievous by him that corresponds thus with it. How evil then must needs that Soul be that so accustoms it self to it, that he is not sensible of the evil it brings along with it; nor perceives how it waists and preys upon the Natural and Vital Spirits? *This surely is an iniquity (if any) to be punished*

ed by the Judges, as Job speaks, chap. 31. For it is a fire that consumeth to destruction. But though I presume upon such just and apparent grounds, to determine what such a monstrous and still growing custom deserves, I presume not to determine without better Authority, and counsel how to give it its deserts, but leave it to the severer lashes of others; or rather to the Scorpions it carries with it in its own tail.

S E C T. VII.

*A Seventh Reason of the increase of
Drunkenness: Drinking of
Healts.*

Out of the store of Causes, or at least occasions of Drunkenness, I have thought requisite to single that of Drinking Healts, become so common and familiar to all sorts of Persons, and so generally tending to such an evil Event, that all endeavors of curing this Epidemical Disease of Drunkenness, must needs prove vain and ineffectual, this remaining in its acquired reputation and force; which that it may, we finde great Wits, great Authority, yea Grave too, not wanting

ing to defend and support this Darling of our Age, which we judge more fit to be dashed against the Stones: What hurt is in it, say some, moderately used? What Scripture against it, say others Phanatically urging, for once? Do not the greatest (say others) dignifie it? Do not the Gravest grace and justifie it? Is it not a good Character, divers times, to testifie our affection and honour, and obsequiousnesse to our Friends, to our Betters, to our Governours, especially our Supream? And there are not wanting some who can fetch an Argument from the Church and Religion, which yet I am ashamed to set forth at length after the authors and users of it. This, and much more is alledged, hereafter to be considered more directly. Here it may suffice in general, to render

G

the

the truest reasons of this to be mens Fancies, and Appetites irregular; and lastly, that which St. *Augustine* once confessed to be Frailty in him, viz. *Plus valebat in me inolitum deterius quam insolitum melius, i. e.* An accustomed evil more prevailed with me, than an unaccustomed good: as will appear by these following reasons against it.

And in the first place, I argue against it from the Heathenish, Superstitious, yea Idolatrous original of Healths, invented and intended for a fit Worship of false Gods and Demons, supposed to be the Souls of some great Hero's departed this Life, whom they so remembred: but with this extenuating Circumstance, That this they did chiefly, if not only, on Festival days appointed to their honor; but the Custom with us is become

come much worse, for there are amongst us, that do this every day, and scarce ever to omit it, where two or three Companions meet together: and commonly they joined eating to them, drinking to them, and feasting at their Tombs. They supposed that they were Deified, and thereupon so honored them. We drink in remembrance of them whom we know to be alive, as if we would Deifie them: For all Worship given unto such as are at that distance, that they cannot receive nor perceive the same done unto them, doth imply somewhat in him more than of humane order. And yet it missed but a little, but such jolly compotations had prevailed in the Church among the devouter and ignoranter Christians, who began to do the same office to Martyrs for the Faith, by

Feasting at their Tombs, till the vigilance of some Holy Bishops observing the ill consequence of it, timely opposed and suppressed the same. But because the Heathens, who had a mind to be merry and religious at the same time, could not presently go to the Sepulchres of the deceased, there to carowz, they brought the Ceremony home to their own Houses, and there performed the same divers times in memory of them, as was pretended, though in all probability, this was commonly done more for their own Bellies sake, than their admired Friends: which is the case of Drinkers of Healths at this day prompted to it rather from their Lusts than Loyalty so much pretended. Yet this of honoring the dead was anciently the occasion of *Grace-Cups*, as at this day they are called, though

though really Gracelesse. For as Lampridius writes in the Life of Alexander Severus: *Cum Amicos Militares habuisset, ut usum Trajani, &c.* When he had his Friends of his Army about him, to keep up, in some degree, the custom of Trajan (that Warlike Emperor, but notable Soaker, as it should seem) who was wont, after the second Course, at Meals, to drink five Glasses; he offered but one to his Friends, to the honor of Alexander the Great, and that a small one; unlesse any (as he might) demanded a bigger. The gods of the Heathen therefore, having been known to be Good-Fellows while they lived; they may possibly be esteemed to retain that humor in another World, and approve such courses: but to use any such Ceremony as an honor either to the Living or Dead, favors of profanenesse

with us. And besides this, there may be another reason for those Ancients to drink freely after Meals, which will not hold with us; as probably of an Opinion that it was not so healthful to themselves, to drink within their Meal, which some, not unskilful in Physick this day maintain, notwithstanding the Rhiming-School of Salerne writes otherwise, saying,

*Inter prandendum tibi saepe parumque
bibendum.*

And the late History of *Ludolphus* of *Ethiopia*, or the *Habbeshes*, tells us, That these are wont to defer Drink altogether till the ending of their Meals, and then Drink what is sufficient for all; alledging this for a reason of their so doing, *That we must plant before we water*: But modern

dern vain Wits are willing to mistake,
 and believe, the Ancient Gallants of
 Old drank both as heartily in their
 Meals, and afterwards, as they do
 now adays: or that they drank the
 Healths of Persons present, as the
 fashion now is; or of the Living,
 as if they were dead, which, accord-
 ing to their opinion, would be ri-
 diculous and abusive. For Tully in
 his *Tusculane Questions*, saith of the
 Greeks: *Græci in Conviviis solent nomi-
 nare cui poculum tradituri*: The Greeks
 in their Banquettings were wont to name
 the Person to whom they were to deliver
 the Cup: implying first, That this
 was only the practice of that Nati-
 on; and that ordinarily, they did
 only name the person they next
 drank to, without the Ceremony of
 an Health, Which hath been an im-
 memorial Custom amongst us, and

other Nations very innocent, until depraved by Modern Additions.

2. But a second Evil is yet more apparent amongst us, in Drinking of Healths; and that is, the spoiling a Man of his native Liberty, command of his own Actions, and especially the use of his Reason and Senses both. So that hereby is a double violence offered against a Man, as he is a Man indued and governed by Reason: The first is outward, in taking away his Reason before he drinks, denying him the liberty to judge what is fit for him to drink: but the Drunken Dictator of mis-rule comes to him with his Glasse or Cup in his hand, his Sword many times by his side, and a great Name, and sometimes a base name in his mouth, and offers, obliges, obtrudes, threatens the civil, modest, and moderate person,

person that would willingly, if he might be permitted, be in health still, and enjoy himself as becometh a man of reason, but it will hardly be allowed him; and there is that they call a Moral Necessity upon him to do as is required of him, by a Tyranny greater than that of Princes in a Commonwealth, laying grievous Taxes, and commanding unreasonable things at their Subjects hands. For though possibly they hereby exceed the measures of Law and Justice, they do not usurp a Power which belongs not to them, but abuse it. But these Princes tax whom they please, and what they please, and will exact it of them or they shall suffer for it, not as Princes in their execution of Laws, speak what the Law in such cases does provide, but the Martial Law of these Arbitra-

ry Hachsters, or Hectors. And so again having made this Invasion upon the Ingenuous freedom of a man, they commit the spoiling of his inward Reason to the merciless Wine or Ale, which generally follows. They will tell you, perhaps, They scorn to force any body to Drink: and with some, this I deny not to be true, such I mean, who being not so perfect in this trade, make a conscience of taking Apprentices to be bound to them: yet the very nature and end of Healths importing an obligation to accept it, and fear of offending the propounder, and disobliging the Person for whose sake it is offered, carries with it generally the force, though not the form of Constraint, upon which it becomes uncivil, as well as unjust, to the sober and ingenuous Person.

But

3. But I may well make these, and worse events than these lightly touched, a third distinct Reason against Healths: The barbarous Conflicts, and tragical Effects so frequently concluding these Villanous Practices, Fightings, Woundings, and Murderings: For though Drunkenness simple too much disposes men to unnatural Violences of this sort, yet this Drinking of Healths much more is the cause of Bloodshed, or Mischief, very near akin to it. For into the same Dilemma, or desperate Snare, do they bring civiler Persons than themselves, into which an arch Fellow of the rebellious Houses of Parliament boasted once, they had brought that Blessed King *Charles* the First, by their most unjust Propositions for Peace, offered as a due ground of a Treaty: *If he grants*

our demands (says he) he undoes himself; If he does not grant them, we will undo him. So these tyrannical Health-founders treat their Companions in imposing Healths, knowing very well, that they who Drink what they offer, receiving the same, undo themselves; and if they do not receive it, then will they undo them by wicked force. And that these base unchristian, ungentile prancks are no untruths framed by me, innumerable instances are given us in Taverns and out of Taverns also: But I shall only instance in that committed upon a *Suffolk Gentleman*, the only hopes of a flourishing Family: who at *Norwich Assizes* last Summer, 1684. having before Drunk to sufficiency, had, (as I am credibly informed) six Glasses of Wine bearing the Titles of so many Healths, set before him by a
more

more unruly Spirit, obliging him by wonted adjurations to drink them all off: which the other refusing, he took an occasion to quarrel with him to that degree, as unexpectedly to stab him, so as he fell down, presently dying: the Author of this Tragedy suffering condign punishment according to Law: which course of Law severely executed, would more than one way clear this Nation, lying under more guilt of Blood than any I can hear of in Christendom. For what is the reason so many have been of late so basely murdered, but a fair prospect before them of escaping the hands of Justice? And what is the reason that so many have actually suffered that death which they deserved, but the same hopes of Pardon, without successe? So that customary Clemency herein, ends in greatest

greatest tyranny and cruelty: according to the Divine Saying of Solomon, Prov. 12. 20. *The tender mercies of the wicked are cruel.* Not so much understood (as commonly) of the hard-heartednesse of ungodly men, who would be thought gentle and mild, when really they are unjust: but in that sense which *Drusius* in his Observations interprets them, agreeably to the Jewish Expositors; viz. Sparing or forbearing the due execution of Justice on heinous Malefactors, is a cruelty to such as are Innocent, or have lost their Goods or Lives by the hands of Wicked men; and not only to them is this a cruelty, but to their near Relations too: and not only to these, but to such as not as yet are brought under such Violencies, upon such easie terms passed over; perhaps no better

ter than this, That the Offender was in Drink, allowing one Sin to justify another, and absolve the Malefactor: like to that bold Fellow in *Seneca*, *Epist.* 83. *Tillius Cimber*, who being one of them that in the Senate murdered *Julius Cæsar*; when this was objected to him, being a great Drunkard, he with a bold face replied: *Ego quemquam feram, qui vinum non possum*: Should I bear with any man, who cannot bear Wine? And he that alloweth this for a tolerable reason of such Wickednesses, may as well connive at men for the Phanatical Religion they have drunk in, who may alledge for Murderings and Treasons against Princes, their Zeal for Religion putting them upon it; for had they been of a sober Religion, they would never have meditated or contrived so notorious an act.

And

4. And the consideration of this puts me upon a Fourth reason against Healths, quite contradicting what vain persons pretend, loving in truth more their Palates and Bellies, than their King or Country. For they say, It is an Honor done to the Kings Majesty, a Testimony of their Fidelity and Loyalty, and a Well-wishing to the good successe of their Friends, and the prosperity of the Nation. Very good hitherto, if this were all; but, What advantage, I pray, is it to King, Church, or Country, to have these empty Fumes and glorious Ostentations of such pretended good affection, and at the same time by the frequent abuses and excesses under such colourable Proclamations, to pull down real damage and judgment upon all these? I will only demand this one thing of such Zealots as these, thus advancing the Persons, or Cause.

Cause they so nominate, whether in their very Consciences they are perswaded, that by such means as these are, any of those ends were ever any whit promoted? or rather, Whether they have not all of them been much retarded and blasted? This latter I affirm, upon the consideration of the Curse of God drawn down upon the frequent abuses thereby committed, and the apparent scandal to more sober persons than themselves, and the indisposing of such persons to contribute any noble or worthy act to such purposes. I would likewise appeal to their own Consciences, Whether such persons as these, urging these acts of Drinking devotion to the King, are proportionably more devout and fervent by the most Divine and effectual means of obtaining his Welfare, Prosperity and

and Happinesse ; viz. Prayers, private and publick, than other who dislike and decline this way of using Gods Name with such Concomitants. For if they be not, nay (which too often is true) they lesse concern themselves in such most proper means tending to the safety and honour of the King, than others : What vain pretence of good Affection that way, must that needs be, which satisfies it self in a zeal for Drinking, as well as wishing well to the King, and is chill and rare, and perhaps half ashamed to be known to be really Religious to that end ? Or do they think that God will now adays also accept of such a *Libamen*, or Drink-offering, to appease him and oblige him to their wishes ? This imagination, not altogether groundlesse to be supposed in them, were to suppose God to be like

like to men, and them none of the best, and to be won to do good by good Liquor. Besides this, What a grand piece of Honor is it for Kings in a Just and Righteous Cause, or for Honorable and Virtuous Ladies, to have that character of Honor done to them, which we have found lately done to the blessed memory (as they call it) of that Infamous Traitor *Stephen Colledge*; and is commonly done by the same Zealots for Healths, to Queens of lewd Life and Conversation. Yet if you deny this, you become obnoxious, as if some notorious affront had been put upon the Propounder and Propounded too.

Fifthly, the judgment of ancient Fathers, and their excellent Wisdom and Zeal against the Sin of Drunkenness, allied so straitly to Drink-

Drinking of Healths, that they commonly walk together, oppose this custom : as hath been partly shewed already, and might be farther made good from other Testimonies : but I suppose those most concerned, do not like to hear much of the severity of the ancient Fathers, which will not sute with our days. But methinks they should not so easily passe over or contemn that Royal Law of Feasting and Drinking, made by that glorious *Ahasuerus*, recorded in Holy Scripture: who in his most sumptuous, ample, and splendid Entertainment of Wines of all sorts, took great care that none should be imposed upon, but drink according to his own mind and election; which is wholly voided now adays by contrary practices. Yet that most Noble, Vertuous and Renowned Emperor,
Charles

Charles the Great, thought that Example worthy his Imitation, and the vulgar Vice worthy his care to restrain and banish his Court and Army: For thus we finde it Decreed in his Imperial Constitutions, to be found in *Goldastus Imperial. Constit. Tom. 1. pag. 147. Artic. 7. concerning Military Discipline: Ne alius alium ad bibendum provocaret, aut cogeret. Ebrum in exercitu de cetero aquam potare compulit. i. e.* “He forbade any to instigate or challenge another to drink. Whoever was Drunk in his Army, he compelled to drink Water for the time to come. And the same do we finde in *Aventine his Annals of Bavaria, lib. 4. pag. 217.* related of that Great Prince; with a more plain expression of his singular care to prevent Drunkenness: *Ebrietatem inhibuit, neve alius alii propinaret.* “He

“ He so restrained Drunkenness, that
“ he would not suffer one to drink
“ to another ; I suppose, so as to en-
gage him to pledge him by such obli-
gations as Healths bring along with
them. Which would be look'd up-
on now adays as such a violation of
the Charter of Free-born and Free-
spirited Carowzers (as the late word
is) that it would go near to hazard a
mutiny in the Corporation of Good-
fellows, as they like to be termed, be-
ing observed and imposed.

But because we hear very scanda-
lous Accusations made by the Adver-
saries of the Conforming Clergy of
this Church, of their liberty in this
kinde ; which as we no ways whol-
ly believe, we cannot but partly be-
lieve, as seeing lesse scrupulousness
and exactness in very many of them
in their walking, than *Charles the*
Great

Great required of his Soldiers (as if the Soldiers of Jesus Christ, and especially the Leaders, ought not to walk more unblameably, than the secular Soldiers) we hold our selves bound to put them in mind of some special Canons of the Church; which when this vile Custom of Drinking of Healths crept into the Clergy, provided against such Scandals: as did the Council of *Laterane* under Innocent the Third, chap. 15. which begins thus *A crapula & ebrietate omnes Clerici diligenter abstineant, &c.* "Let
 " all Clergy-men carefully avoid
 " Gluttony and Drunkenness: where-
 " fore let them temper their Wine
 " [with Water] and themselves with
 " Wine. And lest the common excuse may seem to take place here, which says, Drunkenness indeed, and forcing any body to Drink, is no
 ways

ways to be allowed, in the Clergy especially; but Drinking an Health or two and away, cannot be condemned; let them hear what follows in the same Chapter: *Neither let any man be moved to drink, seeing Drunkenesse banishes the understanding and reason, and stirs up the fuel of lust: Whereupon we Decree that abuse to be wholly abolished, whereby in some places, Drinkers are wont to oblige themselves to drink equal draughts: so that he, in the judgment of such, is most applauded, who makes most Drunk and takes off fullest Cups. But if any offend in this kinde, unlesse upon admonishment from his Superiour, he shall make competent satisfaction, let him be suspended from his Benefice, and from his Office. And this seasonable and necessary provision was made likewise by that excellent Prelate Hermannus, Elector and Bishop*

shop of Colon, in a Council held there, in the year 1530. tending towards a Reformation, though improsperously, which is still extant in the twenty fourth Chapter, *De Officio Clericorum*, where the above-quoted words of St. *Hierome*, are related against Drunkenesse, and urged especially against the Clergy, in these words following: *A crapula itaque & ebrietate, a computationibus illis ad æquales Calices, a luxu ab alea, &c.* “ This Council calleth all of the “ Clergy from Gormandizing, from “ Drunkenesse, or Drinking-match- “ es by equal Cups, from Luxury. They of the Clergy therefore, who engage in such Bouts, are Offenders against their Order, against Reason, against Authority of Doctors and Councils, and become pitiful Sheep themselves, and cowardly instead of

being Pastors, and Leaders of Christs Flock, being led away with such a corrupt Custome; are much more culpable and disorderly than others who do the very same thing: unlesse we except those who will put off, or at least forget their Gown, to put on the Gallant and Gentleman, as they fondly imagine. Is this to be sober, grave, temperate, as St. Paul to Titus requires, *chap. 2.* of the Presbiters of the Church? Is this to be examples to the Flock, as St. Peter enjoyns them, *1 Pet. 5. 3.*? Or do we think Phanatically so well of our selves and Profession, that we can hallow a bad and scandalous act by our Personal Sanctity, or the excellency of our Profession? and that that presently becomes lawful, grave and sober, which we, so accounting our selves, shall do, and by our example

ample commend to others?

And whereas it is here frequently said by way of vindication, That Excesse they condemn as much as others, but Healths moderately used can give no just offence, nor do any harm: hereby intimating and giving out, that they (forsooth) have this mad Dog in a string, and can rule him as they please. Which if I should, as I do grant is often true, amongst truly staid and grave Persons (especially when the Authour of such and such an Health is Master of the Company) yet amongst equals, if there be but one or two unlucky and ill inclined persons in the knot, this general limitation seldom comes to any thing of due restraint: but the prevalency of Custom is such, as Blind men having indeed a Dog on a string, as if they led him, are re-

ally lead by him; so these Pretenders to Regulations, are themselves blindly and insensibly drawn away into Intemperance, by that cunning old Dog of Custom going before them, which they pretended to govern as they pleased.

6. And from hence I draw my last Reason against Drinking of Healths; and that is, the scandalousnesse of the same: which, were the thing more harmlesse than generally it is, the known and confessed miscarriages and wickednesse of more than one sort, are such, that a sober man may not well endure the occasion of evil. And to make good this my Argument, I shall not need to engage in the nice Doctrine of scandal given, and scandal taken. For it suffices to condemn inexcusably all such scandal, that it hath no authori

ty at all but bare connivance to defend it. It hath no justifiable occasion to suffer it: It hath the wisest and holiest Votes against it: It is attended with so many Tragical Mischiefs and Impious Effects, which though they always happen not, yet hereby are set on foot. Such scandall, I say, as this, which hath no good at any time in it, but most frequently a great deal of evill, is certainly offered, and deservedly taken, and therefore as deservedly to be altogether laid aside.

But now adays, every Health-founder is become a Philosopher, and makes use of his Metaphysicks to assert the innocency of this Custom, at least. For he will tell you, that Healths and Drunkenness are really distinct; and those things that are so distinct, may be separated; and those

H 3 things

things which may be separated, may be the one without the other. And does not all this prove also, that both ought to be done too? If it doth not, in vain is this Argumentation, which is only tolerable when some good Authority enjoyns it, besides examples (which are rather great than good) or some benefit at least, sometimes ariseth therefrom: But if none of these appear but rather the contrary, what a cold Reason is it for doing it, that 'tis possible there may be no sin in it? But we know by experience (though in the nature of some actions precisely taken, there be no sin) yet Circumstances make them very evil. And this of Healths hath more than enough so to do. But this I may say likewise, That if Men in ordering their Conversations, refuse the obvious notices of things as

re-

represented to their Understanding by common appearances, and estimation, and fly to subtilties of disputing that which they might know better without disputing, they will or may at least arrive to that fineness of Arguing, as did that *Polonian Gentleman*, Scholar to *Socinus*, who went beyond his Master (as may be seen in his *Epistles*) and took up this Dogm to maintain, *That there is no such thing as sin in the World*: His capital Ground for such his monstrous Opinion, being taken from the unwillingness all Men naturally have to erre. Of which Evil, *Faustus Socinus* himself complains he could not cure him, nor convince him.

Will we yet alledge for our Defence, that we are unawares fallen into Company greater and better than our selves, and therefore must

comply with them in some degree to avoid offence. It will be easily answered, The best way to avoid offence, is to avoid such company, or to depart. Another way to avoid offence (I mean of the greatest of all, God Almighty) is to forbear modestly at least, where boldnesse doth not become a Man; but yet directly. For if, while thou hast the true use of thy Reason, thou canst not command thy self, but must needs yield to Importunity and Custom, how wilt thou be able to resist, when the flattery of Drink shall combine with the importunity of others instigating thee, and make thee facile and flexible to greater measures, and so lyable to greater mischiefs.

But I am not unsensible of the Relicks of an Apologetical Reason for
Drink-

Drinking sometimes more freely than ordinary, even to hilarity; and that by good warrant, and to good ends, as the alternation of Joy after sorrows possessing Men, and reparation of Spirits wasted or fled by too much labour or dejection of mind. All which I grant to be true, and therefore no ways condemn all Refreshings, not only by usual Meals, but allow somewhat for extraordinary Occasions, answerable to Physick taken in the Spring and Fall, to remove or prevent Diseases entring upon the Body. But what can be more unreasonable, than for any man under pretence of such usefulness, to take Physick every day, or every week? Or to suppose, That when a man is alone, he should not need this foresaid relief of Body or Mind, but only when he meets Companions for

his turn : and that all of these should at the same time fall into such indisposition of Body or Mind, as to stand in need of such Restoratives.

Σταυρὶς ὄον.
Aristophan. in
Ranis.

And besides, these true *Sons of the Tankard*, as *Aristophanes* ingeniously calls *Bacchus* their Grandfire, seldom carry so much Philosophy about them, as to have an eye to these their own Reasons, but follow the motions of their Appetites, considering nothing so much as the delighting their Senses : which every wise Man should most carefully avoid, especially having imbibed the sincere Milk of Gods Word; and given root to Principles of Mortification and Self-denial : wherein chiefly consists the true imitation of Christ.

And thus having briefly run through the Design against Drunkenness,

ness, and the grand promoter thereof, Drinking of Healths, I should here cast my self at the feet of so ill accustomed Persons, in a pathetical, humble, and earnest Exhortation and Supplication, that, by the many Bonds and Obligations lying upon them from the Honour of God, whose Laws are daily contemned, and his Name blasphemed by such Practices; from the scandall brought upon the Church and Religion, requiring Fastings and abstemiousness from things, and quantity of things not unlawful in themselves; from the King and Kingdom, which should be dearer to us than our own inordinate Lustings, both which are shaken; the one in his Throne, and the other on its bottom, where such Iniquity abounds; from the health of the Body grazed hereby, and the sound-

soundnesse of the Minde corrupted by it ; from the ruine of our Dependences imminent upon this Vice ; from the sorrow and anguish of our Friends, conceived at the sight hereof ; and the joy of our Enemies, especially evil Spirits, who clap their hands and shout heartily at the inharmonious Consort of such roaring Boys : as we read in Scripture, that *the good Angels in Heaven rejoyce at the conversion of a sinner, repenting and returning from such evil courses.* Lastly, From the most important thing of all, the Immortal Soul forced, by such tyranny of Sensuality, to contract it self into an obscure corner here, from whence tremblingly it foresees it self ready to be haled by such violences into everlasting flames, for these momentany sparks of Pleasure, which are almost as
soon

soon out as kindled. But the prosecution hereof, I shall choose rather to commit to two Sermons, which that excellent and unprejudiced Father, St. *Augustine*, hath upon the same subject with me; that so all true Christians and Ingenuous Men, may see what I have said, vouched, and more divinely urged: To all which, God of his infinite Grace and Goodnesse, grant a due and much desired successe. *Amen.*

The

17
The first of these is the
fact that the British
Government has been
unable to secure the
co-operation of the
United States in the
present crisis. This
is due to the fact that
the United States has
not yet decided upon
a definite policy in
regard to the situation
in Europe. The British
Government has been
forced to adopt a
policy of non-interference
in the present crisis.
This policy has been
the result of the fact
that the United States
has not yet decided
upon a definite policy
in regard to the
situation in Europe.
The British Government
has been forced to
adopt a policy of
non-interference in
the present crisis.
This policy has been
the result of the fact
that the United States
has not yet decided
upon a definite policy
in regard to the
situation in Europe.

THE
Two hundred and one and
thirtieth
SERMON
OF
St. AUGUSTINE,
De Tempore,
Of shunning Drunkenness.

FOR THE CONSIDERATION OF

THE MIND

OF

THE MIND

OF THE MIND

OF THE MIND

T
C
of
an
w
b
to
Y
w
n

T H E

Two hundred and one and
thirtieth SERMON of St.
Augustine, De Tempore, Of
shunning Drunkenesse.

Notwithstanding (most Dear
Brethren) I believe, through
Christs goodnesse, ye dread the evil
of Drunkenesse, as the pit of Hell:
and that not only you your selves
will not Drink more than ye should,
but neither oblige, nor compel Men
to drink more than becomes them:
Yet it can scarce happen but some
will be more carelesse herein, and
neglect Sobriety. Let it not turn
to

to your prejudice, who constantly give sober Entertainment, that it is necessary we should reprove some that are given to Drink. For seeing (Dear Brethren) that Drunkenness is a grievous and hateful sin to God, it is so spread over the World by divers thereunto accustoming themselves, that now adays, it is scarce look'd on as a Sin: but it is come to that, that they scoff at such in their Feastings, who cannot drink as much as themselves; so that they adjure Men by unfriendly friendship, to take off their Cups more largely than then behoves them. But he that compels another to drink more than he is well able, should do him lesse injury, if he wounded his Body with a Sword, than by slaying his Soul by Drunkenness. For our Bodies being made of Earth,
like

like as when too much Wet is poured into it, and that daily, it is resolved into dirt, so that ye cannot Till it; in like manner is it with our Flesh, having drunk too plentifully, it cannot admit of any Spiritual Husbandry, nor produce any Fruits profitable to the Soul. Whereupon, as all men cover sufficient Rain in their Fields, that they may Till them, and rejoyce in the plenty of Fruit; so in the Close of their Bodies, they should drink in so much only as may suffice; lest by Excesse, the firm Land of their Bodies becomes a Lake, breeding Worms and Serpents, and Vices rather than the Fruits of good Works. For Drunkards are just like to Lakes; and what is bred in Lakes, your Charity knoweth very well. Whatever is there bred is nothing of Fruit: There
are

are produced Serpents, Leeches; there are Frogs, and several sorts of Vermine, which are more apt to scare a man than profit him, as concerning Food. And those very Weeds and Trees as grow in those Swamps, or near unto the sides of them, are of no use at all: so that every year they are burnt. Observe likewise, that whatever arises from Drunkenness, is ordained for the Fire. And such are all they (as I have said) who are given to Drink: who draw out their Dinners to the Evening, and the Day-star beholds their Suppers: who when they should be Fasting, cannot stand on their Legs: whose Senses are dull, blockish, and themselves, as it were, buried alive.

Lastly, in their Drunkenness they neither know themselves nor others; they

they can neither go nor stand; they can neither speak nor do any thing with reason: and oftentimes they are not ashamed to swill till they Spew, and drink in measures without measure: For Cups of the larger size are called for. They contend by a certain Law, and the Conqueror deserves applause for his fault. From hence arise strifes and brawlings; and then the parts of the Body are wreathed this way and that way, with horrible leapings; and hence it is, that Adulteries and Murders are committed. And as often as they Drink too much, as if they were troubled with the Palsie, they cannot walk on their feet, but their filthy sides are drag'd to the Bed by the hands of others. They have a mist before their Eyes, a *Vertigo*, Heaviness, and pain of the Head, falling
of

of the Countenance, trembling of all their Limbs, stupidity of Minde and Spirit: In such as these is fulfilled what is written, *Who hath woe, who hath wrath, who hath strifes, who hath wounds without cause, who hath rednesse of eyes?* Have not they who stay long at the Wine, and they who enquire where there is good Drink, and give themselves over to take up their Cups?

But they who are such, endeavor to make this miserable excuse; I shall disoblige my Friend, if, as often as I invite him to Dinner, I shall not offer him as much Drink as he desires. But let not him be thy Friend, which would make thee Gods enemy, who is thine and his own enemy. If thou shalt make thy self and another Drunk, you shall have Man your Friend, and God your Enemy.

of
le
1
bo
th
re
y
a
d
ir
or
ll
as
ot
e-
d,
e-
e-
elf
ve
ur
y.
Enemy. Consider therefore with
thy self, if it be reasonable, that
thou shouldst separate thy self from
God, whilst thou unitest thy self
to a Drunkard. At least, do not
thou adjure him; do not thou con-
strain him, but leave him to himself,
so that he may drink what he pleases:
And if he hath a minde to fuddle
thee, let him perish alone, but do
not thou perish with him: O the
misery of Mankind! How many
are there, who force Drunkards and
deboist Men to drink more than they
should, and when the Poor beg but
one Cup at their Doors, refuse to
give it them? nor consider, that
what they put upon deboist Persons,
Christ ought to have received, who
hath said, *What ye have done to one
of the least of mine, ye have done to me.*
But such as they, who bury others
in

in too much Liquor, say to the poor Man who asketh an Alms, *Be gone, be gone, and God will give you something*: and indeed, while he proceeds, some body bestows something on him. What is it therefore that he meaneth, when he saith, *Go on, and God will give you somewhat*, but, Go to him who hath God in him, and God will give you. And so by the confession of his own mouth, God is not with him, who moving him, he might give to the poor. I beseech you, dear Brethren, consider and observe diligently, that when Beasts are led to the watering, so soon as they have satisfied their Thirst, though ye hold them long in the Water, their Thirst being quenched, they neither will, nor can drink at all. Let Drunken men consider, whether they be not worse than Beasts: For seeing Beasts will

will not drink more than is requisite, they take down twice, yea thrice as much Drink as is expedient for them. And what might suffice to satisfie them for three or four days reasonably, they strain hard to consume in one day, to their grievous Sin, rather than spend it out of Malignity or Drunkenesse. And it were to be wished, they only wasted the Drink, and not destroyed themselves.

How great a Sin is Drunkenesse, when the King caused his chief Butler to be hanged for ill will, or Drunkenesse? Yet the people of the Jews, of whom it is written : *The people sat down to eat and to drink, and rose up to play,* after they had drunk more Wine than they ought, caused Idols to be made for themselves; and in honor to their Idols,

I began

began to dance, and wring their Bodies by divers skippings.

What besides springs from Drunkenness, the Holy Spirit witnesses by Solomon, saying, *Wine and women draw away wise men from God, and reprove the sensible.* Herod also, when he was heated with Wine too much, upon the dancing of one Lais, caused St. John Baptist to be slain. And again Solomon saith, *Look not upon the Wine, when it sheweth its self in the Glasse.* It entereth in flatteringly, but at last it will bite as a Serpent, and diffuse its poison as a Basilisk: *Thine eyes shall behold strange women, and thy mouth shall speak perverse things.*

And the Apostle Paul also advises us against the evil of Drunkenness, saying, *Be not drunken with Wine, in which is Excesse.* Again and again

we plainly shew out of the Scriptures, what mischiefs there are in Drunkenesse: In Solomon it is written, *He that loves wine and oyl, shall not be rich.* Again, *Give not wine to Kings,* because nothing is kept private where Drunkenesse bears rule, lest peradventure they drink and forget the Judgments of God, and change the cause of the children of the poor. And he also saith, *The labourer that is drunken shall not become rich.* Again, *If you drink Wine moderately, you may be sober.* Again, Wine was made for chearfulness, and not for Drunkenesse, from the beginning. Wine drunk moderately, exalts the mind and body, and is healthful for body and soul. Wine much drunk, is the stoutnesse of Drunkenesse, the stumbling of the unwise; eclipsing

virtue and causing Wounds. If at any time we advertise men hereof, drunken men are angry at us, and mutter. But though there may be who are offended, yet by Gods grace, there will be many who willingly listening to good counsel, by Gods blessing, will be delivered from that grievous sin. But they who are angry when they hear men speak against their Foster-brother and Friend Drunkenness, let them hear us freely speaking to them: Because whatever Drunkard he may be, who doth not repent of it, he certainly shall perish everlastingly: Forasmuch as the Holy Spirit speaking by the Apostle, 1 Cor. 6. lieth not, *Nor Drunkards shall inherit the kingdom of God.* And therefore Drunkards should do better to be offended with themselves, than with us; and by Gods help, should

should quit themselves from the mire of this Filth, or jakes of Drunkenness: while time is of repenting, let them hasten by Gods assistance to rise, and with all the powers of their mind calling humbly on God, let them say with the Prophet, *Take me out of the mire that I stick not: and that, Let not the flood over-whelm me, nor the deep swallow me up, nor the pit shut her mouth upon me.* For Drunkenness, like the pit of Hell, lets none of them go, whom she holdeth, unlesse worthy repentance relieves them, and reformation follows upon it, but keeps them so fast, that it suffers them not to return from the pit of Hell, so dark, to the light of love and soberness, but by repentance.

But here we must in the first place understand and know, that men are

not made Drunkards in one day, but when by little and little their cruel Enemies oblige and constrain them, rather than their Friends, to add one or two Glasses to their usual Drinkings. But when once they have brought a Custom upon themselves, so doth the drought of Drunkenesse seize on them, that it makes them always thirsty. But he that desires to free himself from this evil, as he, by certain distances of days, adding to his Drinking, comes to the darknesse of Drunkenesse, so let him by little and little withdrawing, arrive at the light of Sobriety: who if at once he with-holds from himself all that was more than necessary, which he took, when he finds himself to burn with too great thirst, with great bitternesse will exclaim and say, He had rather dye than deny himself
the

the custom of drinking and intoxicating himself; and sees not that it were more tolerable for him to dye according to the Flesh, than to be killed as to his Soul by Drunkenesse. And therefore, as is said, that he may neither suffer so great drought, and he may be delivered from the great evil he endures, let him by distances of days, withdraw somewhat of the excess of Drinking, until he shall be reduced to a moderate habit of Drinking. He who shall thus gradually withdraw, shall be both freed from Drunkenesse, and shall not suffer that intolerable punishment.

I, my Brethren, while I admonish you hereof, acquit my self before God. Whoever shall refuse to hearken to me, and shall be given to Drink, and will adjure or force others to drink at his Entertainment, shall

both answer for himself and others, at the Day of Judgment. And because, (which is worse) some of the Clergy, who ought to restrain this themselves, compel others also to drink more than they ought, let them henceforward begin to correct themselves and others, so that coming to the Judgment of Christ, they may neither for their own Drunkenesse, nor the Drunkenesse of others, incur punishment; but rather correcting themselves, and rebuking others incessantly, they may be able to attain eternal Reward.

And this I above all intreat you, by the dreadful Day of Judgment, as often as ye make entertainments one for another, that ye reject that filthy Custom, whereby three men are wont to drink in a great measure unmeasurably willing or nilling,

ling, as the poison of the Devil, out of your Feastings; for that Custom^e is still a Relick of Pagan Observati-
on. And whoever admits this in his or others Banquetings, let him not doubt but he Sacrifices to the Devil: by which Drinking, the Soul is not only slain, but the Body weakened. But I trust, by the mercy of God, that he will vouchsafe so to inspire you, that you should so abhor so lamentable and shameful evil, that you will in no wise suffer such a thing to be done, but let that which would be quite lost in such Drunkenesse, be advanced to the comfort of the Poor; our Lord Christ so bringing it to passe. Who with the Father and the Holy Spirit, liveth and reigneth God for evermore.

The end of the first Sermon.



The second
S E R M O N
O F
St. A U G U S T I N E,
Of avoiding Drunkenness.



The second SERMON of St.
*Augustine : of avoiding Drunken-
kenneſſe.*

Sermon 232.

I Have often adviſed your *Loving-
neſſe*, moſt dear Brethren, with
Fatherly pity, that ye ought to ſhun
and flee the miſchief of Drunken-
neſſe, as the pit of Hell. And how-
ever my reproof ſucceeded with di-
vers, there are notwithstanding ma-
ny, who neither fear God, or have
reſpect to them who are honeſt and
ſober; and ſtill Drink in ſuch man-
ner, that they finde it neceſſary ſome-
times

times to ease their Guts stuff'd with too much Drink, by vomiting: and like unto broken and split Ships, are themselves tossed by the Waves of Drunkenesse it self, so that they know not where they are; and are altogether unable to speak or hear any thing that savours of Reason.

But what shall we judge of that, when such miserable and drunken Fellows being soaked in too much Wine, deride and vilifie those who will drink no more than is sufficient, saying to them, *Blush and be ashamed. Why cannot ye drink as much as we?* For they will say, they are no men. And behold the unhappinesse of these Drunkards; They call themselves men who lie in the sink of Drunkenesse, and will not allow such to be men, which stand on their legs soberly

ly and civilly. Are they men who lie groveling ; and are not they men who stand erect ? He that conquers Drunkenness is disparaged ; and he that is conquered by Drunkenness is commended. The sober man is scoffed at, who can govern himself and others : the Drunkard is not laughed at, he is not lamented who neither knows himself nor others.

Drunken men are wont to excuse themselves thus, as to say, *A Great Person constrained me to drink too much, and being at the Table with the King, I could do no otherwise.* To make good our shufflings, these things we pretended : and that we will not perform, we say, we cannot do. Though it should come to this, that it should be said to thee, *Either drink or dye ;* it were better your
Flesh

Flesh should dye sober, than that your Soul should dye by drinking : But that excuse is falsely opposed. For Kings themselves, and whatever mighty Men else there may be, who, by Gods Grace, are Sober, and Prudent, and Christian, and fearing God with all their heart, shall perceive thee resolved not to yield to them, in not being Drunk out of the fear of God, if by chance they should be offended with thee for the present, they will afterward have thee in great admiration , saying : How greatly did we treat with him ? How did we labour with him by threats and terrours, and we could never move him from his sobernesse ? For God, who seeth that thou wilt not drink too much for his sake, will also himself make thee gracious with them who stirred thee up, and seem'd
to

to compel thee to drink too much. Let no man say, Most dear Brethren, that in these times there are no Martyrs; there are Martyrs made every day: for *Martyr* is as much to say, as *Witnesse*. Whoever therefore shall bear testimony to the Truth, and shall judge all causes according unto Justice; whatsoever he shall suffer for the Testimony of Truth and Righteousnesse, all that shall the Lord account to him for Martyrdome. And so he that shall resist Drunkenesse, and by Gods assistance shall persevere, so that for that he shall endure any Tribulations, the Lord shall ascribe all to him, even to the glory of Martyrdome.

But I would fain know, most Dear Brethren, when a Master hath
divers

divers Servants, if he could be content that but one of them should be Drunk. Surely none is so wicked, that he should at any time have desired this, or would have it so: With what face? with what conscience shall he be Drunk himself, who will not endure one of his Servants to be Drunk? See, through Gods blessing, thou hast a Servant, and God hath thee for his Servant; in such manner as thou desirest that thy Servant should serve thee, oughtest thou to serve God. Tell me in good earnest, what equity there is in this, that thou shouldest have a sober Servant, and God should have a drunken Servant? as if thou wert so deserving, that a sober Servant should serve thee. Consider therefore these things diligently, my Deer Brethren, and marke, that there is

no justice in this, that we should do to God, what we would not have done to our selves.

Peradventure, thou wilt say : How do I that to God, that I would not have done to my self? or, How doth it not please thee to have a Drunkard to thy Servant, and thou wilt not serve God in Sobriety? For therefore, Beloved Brethren, so wretchedly do men make themselves Drunk, because they are of opinion that Drunkenesse is a very small, or no sin : But for such their ignorance, are Priests more especially to give an account at the day of Judgment, if they neglect to declare daily to the People committed to them, what, and how great mischiefs arise from Drunkenesse : So that he, who believes Drunkenesse

to

to be a small Sin, if he doth not mend his life, and become penitent for this Drunkenesse, Eternal Punishment shall unavoidably torment him, together with Murderers and Adulterers; according to what ye know the Apostle teacheth, *Neither Fornicators, nor Idolaters (saith he) nor effeminate, nor abusers of themselves with mankinde, nor Covetous, nor Adulterers, nor Drunkards, shall inherit the Kingdom of God.* See, he joyneth here Drunkards with Fornicators and Idolaters, and Sodomists, and Adulterers: And that also, *Be not drunk with Wine, in which is excessse.* And therefore let every man conclude, and consider with himself, that Drunkenesse is a grievous Sin: and so doing, Drunkenesse shall not master him.

For

of avoiding Drunkenesse. 185

For seeing Drunkenesse shall not only torment a Man in the World to come, but also Men in this Life are worsted with many Diseases in this present Life by Drunkenesse, let them at least be afraid of Bodily distempers, who have no regard to the Salvation of their Souls: let them be afraid of dimness of sight and darkness, the swimming of the Head, and trembling of the Members, who are not afraid of the punishments of Hell. And this we speak not only to the Laity, but Clergy also; for, what is yet worse, many of the higher Rank of Clergymen, who ought with others, to Preach the excellency of Sobriety, not only forbear this, but also tipple themselves and others without shame or fear. But whoever are such, let them mourn and confess
[their

[their fault] for if they will not amend their Lives, they shall be tormented for themselves and others also. But what a thing is that, when the Meal being over, and Thirst satisfied; when they neither can nor ought to drink any more, then, as if they were fresh, as if they came in at that instant, they begin to drink under sundry names, not only of Men living, but Angels, and certain other ancient Saints, imagining that they do them great honour, when they bury themselves in too great Drinking; not understanding this, that none do offer so great injury to the Holy Angels, and holy Men, as they who make use of their Names to slay their Souls with Drunkenness. For there are some, who for this reason only give order to have salt Meats provided them, that

that by that saltneſſe, they may overthrow themſelves with too much Drink. If Heathens who know not God ſhould do this, we are not to wonder at it, and leſſe may we grieve, becauſe they have no hope in God, they keep to the old Cuſtom of their Fore-fathers: but wherefore ſhould Chriſtians follow their Intemperances moſt filthy, from whoſe Infidelity Gods mercy hath delivered them, whom God hath brought out of Darkneſſe into Light, hath called from Death to Life; and to whom all the Scriptures cry, That they ſhould flie Drunkenneſſe, and love Soberneſſe? Wherefore I intreat you, by the dreadful Day of Judgment, and adjure you, That ye avoid Drunkenneſſe as much as ye can poſſible, by Gods help. And

now begin to blush, that hitherto you have complied with Pagans, and Gentiles in the foul Sin of Drunkenesse. For because ye are unlike them in Faith, you ought not to be like them at all in Drunkenesse. For supposing Christians should not commit the like Sins with them, Drunkenesse alone frequented, where amendment and repentance do not follow, tumbles them into the bottom of Hell, as before we have said: *Nor Drunkards, shall inherit the Kingdom of God.*

But some man may say, I am not for the Kingdom of God, I only desire everlasting rest. Brethren, let no Man deceive himself; there are two places, and there

there is no third for any body. Whoever shall deserve not to reign with Christ, shall undoubtedly perish with the Devil.

Lastly, Whoever he be who Drinks too much to his Friend, becomes his Enemy as to his Soul, and is convicted of weakening his Body, and destroying his Soul. It were better that in stead of what he bestowed on him in too great quantity in one day, and compelled him to drink, he should two or three days invite him to an Entertainment: and wherein he worsted him with too much Drinking in one day, he should refresh him other days with competent Drinking, and so he should neither loose his Drink nor destroy his Friend.

K

Or

Or, which truly is much better, whatever hath been lost by too much Drink in the Throat, should be converted into Almes to the Poor: so that their Bodies might be reasonably refreshed with Drink; and by pittying of the Poor, recovery of the Soul may be prepared. And this correction have we spoken of, not for their sakes who are sober and civil; for that, through God, we know many that make frugall and sober Entertainments. And therefore for you, who out of the love of God, take only that which is expedient, and what is quite lost on Earth to Drunkards, is reserved, through good Deeds a reward in Heaven.

Let

Let it not suffice that ye your selves are sober, but as much as in you lies, so rebuke and reprove Drunkards, that they may never be suffer'd in your presence, to drink more than becomes them: so that whiles ye your selves love Sobriety, and reclaim others from the destruction of Drunkenesse, by your counsel, ye may prepare a double reward in Eternall Bliss, not only for your own Salvation, but the Salvation of others also. And my dear Brethren, how much is that to be lamented and blush'd at, that is reported of some Country people, who when they have got Wine, or have made some other Drink for themselves, they invite, as to a Wedding-Dinner, their Neighbours and nearest

Friends to Drink; that they may keep them Drinking for three or four Days, and bury them in too much Drink, so that all that while they return not from that lamentable Drinking-bout to their own homes, until all the Drink provided be spent; and which sufficed to nourish them and their Families for two or three Months, they consume in four or two Days, by lamentable and shamefull carousing.

Wherefore, most dear Brethren, while I with great love, as my Paternall care requires, admonish you in this sort, I discharge my Conscience towards God. But whoever hears readily and faithfully what I thus Preach to him, shall receive

an Eternal Reward. But he that shall slight this, let him fear lest he suffer Eternal and Endlesse Punishment. But we trust, that through Gods goodnesse, all Drunkards will so return to Sobriety from the Sin of Drunkenesse, by Gods grace, that they will cause us to rejoyce, and themselves may deserve happily to attain Everlasting Reward. *Amen.*

F I N I S.

1871
The first of the
year was a very
cold one, and the
frost was very
early. The first
snow fell on the
1st of November.
The weather was
very cold, and
the frost was
very early. The
first snow fell
on the 1st of
November. The
weather was
very cold, and
the frost was
very early. The
first snow fell
on the 1st of
November.

Errata.

PAg. 7. r. speak? p. 10. l. 6. r. ingenuous,
 pag. 12. l. 18. r. man be. p. 25. l. 2. r. to
 their wonted reason are, p. 24. l. 22. r. they ac-
 quire, p. 26. l. 2. r. make, p. 27. l. 9. r. quite out
 of, p. *ib.* l. 18. r. pens, p. 28. r. thereby? p. 29.
 l. 3. r. thereof, p. 32. l. 10. r. (especially, p. *ib.*
 l. 13. r. ingenuously, p. 33. l. 5. r. *Valesius*, p. 35.
 l. 1. r. nature offers, p. 37. l. 8. *dele* and, p. 88.
 l. 2. r. too, p. 45. l. 9. r. *Valesius*, p. 50. l. 20. r.
 in common letter, p. 54. l. 6. r. Religions, so
 p. 69. l. 9. r. (as barbarous) p. 76. l. 9. r. prece-
 dents: in pag. 78. l. 9. (because—letter) p. 105.
cod. acute, p. 121. l. 3. *dele* to.